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For the Christian Observer.

SOME ACCOUNT OF THE LIFE AND
CHARACTER OF THE REV. GEORGE
HERBERT.*(Concluded from p. 474.)*

THE account of Mr. Herbert, in the last number, was brought down to the day of his induction into the living of Bemerton. On the same evening, he observed to a friend, "I now look back on my aspiring thoughts, and think myself more happy than if I had attained what I so ambitiously thirsted after. I can now view the court with an impartial eye, and see that it is made up of fraud and fallacy, and such empty, imaginary, painted pleasures, as do not satisfy when they are enjoyed: but in God, and his service, is a fullness of all joy and pleasure, and no satiety." He added, that he should use all his endeavours to bring every one connected with him to a love and reliance on God; and above all, that he should study to live well himself, a holy life being the most powerful eloquence a clergyman can employ to persuade others to love and reverence God; trusting that God, by his grace, would give him "ghostly strength," to bring his desires and resolutions to good effect; and that thus his example might win others to give glory to Jesus his Master. "His will I will always observe, and obey, and do; and always call him Jesus my Master; and I will always contemn my birth, or any title or dignity that can be conferred upon me, when I shall compare them with my title of being a priest, and serving at the altar of Jesus my Master."

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To his wife, he said, "You are now a minister's wife, and must now so far forget your father's house as not to claim a precedence of any of your parishioners; for you are to know, that a priest's wife can challenge no precedence nor place, but that which she purchases by her humility." She assured him, that this "was no vexing news to her, and that he should see her observe it with a cheerful willingness."

Having repaired the chancel, and, at his own cost, nearly re-built the parsonage house, which had been permitted to fall into decay, he fixed himself at Bemerton. His first sermon was from these words, "Keep thy heart with all diligence;" and in it he gave his parishioners many excellent rules for maintaining a good conscience both towards God and man. The texts of all his future sermons (which were not many, as he died in three or four years after his induction) were taken from the Gospel for the day; and he not only always explained the collect of the day, and shewed its connection with the Gospel or Epistle that had been read, but took occasion to state the grounds of every other part of the Liturgy, that so it might appear to be what it really is, a reasonable, and therefore an acceptable service. I will give one or two examples of his method of proceeding in this respect.

"As for the hymns and lauds appointed to be daily repeated or sung after the first and second lessons are read, he informed them that it was most reasonable, after they had heard the will and goodness of God declared, to rise up and express their gratitude to God for

these his mercies to them, and to all mankind, and to say with the blessed Virgin, 'Our souls do magnify the Lord, and our spirits have rejoiced in God our Saviour.' And that it was no less their duty to rejoice with Simeon in his song, and say with him, 'for our eyes have seen thy salvation;' for we have seen that salvation which was but prophesied of till his time. And as *he* broke out into expressions of joy in seeing it, so ought we, who daily see it, daily to rejoice and offer up our sacrifices of praise to God for this mercy; a service which is now the constant employment of that blessed Virgin, and Simeon, and all those blessed saints that are possessed of heaven."

"He informed them also, when it was that the priest did pray only for the congregation, as 'The Lord be with you;' and they for him—'And with thy spirit;' and then they join together in the following collects. And he assured them, that when there is mutual love, and joint prayers thus offered up for each other, then the holy angels look down from heaven, and are ready to carry such charitable desires to God; and that he is ready to receive them; and that a Christian congregation calling thus upon God, with one heart, and one voice, and in one reverend and humble posture, look as beautifully as Jerusalem that is at peace with itself. He instructed them also, why the prayer of our Lord was prayed often in every full service of the church, namely, at the conclusion of the several parts of that service; not only because it was composed, and commanded by our Jesus that made it, but as a perfect pattern for our less perfect forms of prayer, and therefore fittest to sum up and conclude all our imperfect petitions."*

Mr. Herbert was constant in catechising every Sunday in the after-

* Dr. Wordsworth has a note on this passage, which contains some curious information.—Latimer, in his sermons, gives as his reason for the frequent use of the Lord's

noon. The catechising took place after the second lesson, and from the pulpit, and never exceeded half an hour: and he was always happy in having, on these occasions, a full and an attentive congregation.

Mr. Herbert's constant practice was to attend, with his whole family, twice every day, at ten and four, at the church prayers, which he read in a chapel close to his house; and by the devotion which he manifested, while thus lifting up his hands to God in the midst of the congregation, he not only brought his own household, but most of his parishioners, and many gentlemen of the neighbourhood, to adopt the same practice, and regularly to unite with him in these exercises. Nay, even the lower classes in his parish so loved and revered him, that they would let their plough rest, when Mr. Herbert's saints bell rung to prayers, that they might offer their devotions to God with him, and carry back his blessing with them to their labour: so powerful was his example in persuading others to practical piety and devo-

Prayer, the great ignorance of the people—"Therefore, that all that cannot say it may learn, I use before the sermon and after to say it. Wherefore, now I beseech you, let us say it together: *Our Father, &c.*" Calvin always concluded his prayer before or after sermon, with repeating not only the Lord's Prayer, but the Creed, conceiving it right, as Beza tells us, to have these often sounding in the ears of the people. "It is no wonder you are thought a legal preacher," (says Mr. Clark in a letter to Dr. Doddridge) "when you have the Ten Commandments painted on the walls of your chapel; besides you have a clerk, it seems, so impertinent as to say *Amen* with an audible voice. O that such a ray of Popery should ever be tolerated in a congregation of Protestant Dissenters! And to conclude all,—you the minister conclude all with a *form* called the Lord's Prayer."—And Mr. Clark proceeds to relate, that two members of a congregation which wished to have Dr. Doddridge for its minister, having gone over to his chapel to hear him preach, were so disappointed and offended by all this, that they thought it needless to say any thing to him of the purpose of their visit.

tion. But his constant public prayers did not lead him to neglect either his own private devotions, or prayers with his family, which always were a set form, and not long; and he always concluded them with the collect of the day.

His principal recreation was musick, in which he excelled. It was his usual practice to go twice every week to the cathedral in Salisbury, when he used to say "the time he spent in prayer, and cathedral musick, so elevated his soul, as to bring heaven to earth." Being on the watch to improve every incident that occurred, he met, in his walks to and from Salisbury, with many occasions of instructing the ignorant, consoling the afflicted, and ministering grace to those who fell in his way. In one of these walks, a neighbouring minister who met him was lamenting the general contempt of the clergy which then prevailed. Mr. Herbert observed: "One cure for these distempers would be for the clergy themselves to keep the Ember Weeks strictly, and beg of their parishioners to join with them in fastings and prayers for a more religious clergy; and another cure would be for themselves to restore the great and neglected duty of catechising, on which the salvation of so many of the poor and ignorant people depends; but principally that the clergy themselves would be sure to live unblameable, and that the dignified clergy especially would preach temperance, avoid surfeiting, and take all occasions to express a visible humility and charity in their lives. This would be a cure for the wickedness of the age. And, my dear brother," (he added), "till this be done by us, and done in earnest, let no man expect a reformation of the manners of the laity: for it is not learning, but this, this only, that must do it; and till then, the fault must lie at our doors." In another walk to Salisbury, he saw a poor man whose horse had fallen beneath his load. Mr.

Herbert put off his coat, and helped the poor man first to unload, and then load his horse. The poor man blest him, and he blest the poor man, and gave him money to refresh both himself and his horse, telling him, as he loved himself, to be merciful to his beast.

Mr. Herbert was happy in having a wife who entered cordially into all his schemes of charity. He made her his almoner, and paid into her hands a tenth part of whatever money he received, and of whatever corn came into his barn, that she might dispose of it among the poor of the parish. This trust she faithfully and joyfully performed, often offering him an account of her stewardship, and begging an enlargement of his bounty, to be laid out in blankets and shoes for such people as she knew to stand in need of them. He himself set no bounds to his charity. He never turned his face from any he saw in want, but would go into the houses of the meanest of them, to inform himself of their condition, and relieve their distress, always praising God for being not only able but willing to do so, and availing himself also of the occasion to impart spiritual counsel and comfort as these were needed. When advised by a friend to be less profuse, he replied, among other things, "All my tythes and church dues, being a gift from thee, O my God! make me so far to trust thee as to return them back to thee; and by thy grace I will do so, in distributing them to any of the poor that are in distress, or do but bear the image of Jesus, my Master." "My wife," he added, "hath a competent maintenance secured her after my death, and, therefore, this my resolution shall, by God's grace, be unalterable."

Mr. Herbert continued to pursue this admirable course, until the progress of a consumption had so weakened him as to confine him to his house, or to the chapel adjoining, where he read prayers con-

stantly twice every day. His wife, who observed that he read with pain, and that reading wasted his spirits and weakened him, entreated him to discontinue this practice. He said his life could not be better spent than in the service of his Master, Jesus, who had done and suffered so much for him ; but that he would not be wilful, for though his spirit was willing, his flesh was weak : therefore he should now only be a hearer of the prayers, till this mortal should put on immortality.

About a month before his death, his friend, Mr. Nicholas Farrer, hearing of his illness, sent Mr. Duncon, afterwards rector of Fryer Barnet, Middlesex, from Huntingdon, to see him, and to assure him that he had his daily prayers for his recovery. Mr. Duncon found him lying on a pallet, and very weak ; but at seeing him, he raised himself vigorously, and inquired earnestly respecting the health of Mr. Farrer. After some conversation, he desired Mr. Duncon to pray with him. Mr. Duncon asked, "What prayers?" Mr. Herbert replied, "O, Sir, the prayers of my mother, the church of England : no other prayers are equal to them ; but at this time, I beg of you only to pray the Litany, for I am faint." Mr. Duncon used to say, that at his first view of Mr. Herbert, he saw majesty and humility so blended in his looks and behaviour as to produce an awful reverence of him. "His discourse," he would observe, "was so pious, and his deportment so gentle and meek, that after forty years, they remain still fresh in my memory."

Mr. Duncon paid a visit of four or five days to Bath, and on his return found Mr. Herbert much weaker than he had left him. At parting, Mr. Herbert said, "Sir, I pray you give my brother Farrer an account of the decaying condition of my body, and beg him to continue his prayers for me ; and let him know that I have considered that God only is what he would be ; and

that I am by his grace become now so like him as to be pleased with what pleaseth him ; and tell him that I do not repine, but am pleased with my want of health, and that my heart is fixed on that place where true joy is only to be found, and that I long to be there, and do wait for my appointed change with patience and hope." He added, "Pray deliver this book to my dear brother Farrer. He shall find in it a picture of the many spiritual conflicts that have passed between God and my soul, before I could subject my will to the will of Jesus my Master, in whose service I have now found perfect freedom. Desire him to read it ; and if he thinks it may turn to the advantage of any poor dejected soul let it be made public ; if not, let him burn it ; for I and it are less than the least of God's mercies." This book was that which bears the title of "*The Temple, or Sacred Poems and Private Ejaculations.*" Of this book, Mr. Farrer used to say, "There is in it the picture of a divine soul in every page ; and the whole book is such a harmony of holy passions as will enrich the world with pleasure and piety." So much was this book valued at the time of its first appearance, that when Isaac Walton was engaged in writing Mr. Herbert's life, twenty thousand copies had already been sold. The preface to it was written by Mr. Farrer.

As Mr. Duncon was leaving Mr. Herbert, which was about three weeks before his death, his old and dear friend, Mr. Woodnot, came to Bemerton, and did not leave it till he had closed Mr. Herbert's eyes, and seen him draw his last breath. During this time, he was often visited and prayed for by all the neighbouring clergy, especially by the bishop and prebendaries of Salisbury. But none prayed with him more devoutly than his wife, his nieces, and Mr. Woodnot. To them he would say, "I now look back on the pleasures of my life past

which I have taken in beauty, wit, musick, and conversation; they are now all past by me like a dream or shadow that returns not. They are become dead to me, and I to them. I see that as my father hath done before me, so I also shall now make my bed in the dark. But I praise God, I am prepared for it. I praise him that I am not to learn patience, now I stand in such need of it; and that I have practised mortification and endeavoured to die daily that I might not die eternally. My hope is, that I shall shortly leave this valley of tears, and be free from all fever and pain, and, which is more happy still, from sin and all the temptations and anxieties that attend it. This life being past, I shall dwell in the new Jerusalem, with men made perfect, where these eyes shall see my Master and Saviour Jesus. But I must die, or not come to that happy place. And this is my content, that I am daily going towards it."

The Sunday before his death he rose suddenly from his bed, called for one of his musical instruments, and, having tuned it, he played and sung a hymn; and he continued to meditate and pray and rejoice till the day of his death. On that day, he said to Mr. Woodnot, "My dear friend, I am sorry I have nothing to present to my God but sin and misery. But the first is pardoned, and a few hours will put a period to the latter: for I shall soon go hence and be no more seen." Mr. Woodnot taking occasion to remind him of his many acts of devotion and charity, he answered, "They be good works if they be sprinkled with the blood of Christ, and not otherwise." After this, he became more restless, and his soul seemed weary of its earthly tabernacle. His wife, as she stood at his bed, with Mr. Woodnot and his three nieces, observed him to breathe faintly and with much pain, and then to fall into a sudden agony. This greatly surprised her, and she inquired with great anxiety what the

matter was. He said, that he had past a conflict with his last enemy, and had overcome him by the merits of his Master, Jesus. Then looking up, and seeing his wife and nieces weeping around him, he begged them to withdraw into the next room, and pray every one alone for him, as nothing but their grief could render his death uncomfortable. They could not reply for their tears, but they complied with his request, leaving with him only Mr. Woodnot, and Mr. Bostock his curate. He then directed Mr. Woodnot where to find his will, of which he had made him the executor; and having obtained from him a promise to take charge of the interests of his wife and nieces, he said, "I am now ready to die." He then added, "Lord, forsake me not, now that my strength faileth me, but grant me mercy for the merits of my Jesus: and now, Lord, now receive my soul." And with these words, he breathed forth his soul, without any apparent struggle.

Thus lived and died this eminent saint, an example to every minister of Christ, and especially to those ministers who are called to labour in the Church of England. May they all emulate his faith, his purity, his humility, his labours of love, his deeds of charity, his cordial attachment to the orders as well as to the doctrines of the church, and his entire devotion to the service of his Master Jesus, and of the flock of which He had made him the overseer.

S.

To the Editor of the *Christian Observer*.

If you judge the following thoughts to be an illustration of *Mat. xi. 12* and *13*, you will perhaps allow them a place in the *Christian Observer*.

"From the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent take it by force." It appears that the preaching of the Baptist had, according to the prediction of

Malachi, chap. 4th, produced a great effect throughout the land of Israel; and a spirit of penitence and inquiry was very generally excited. But our Saviour's words seem to imply, that from the beginning of John's ministry to the descent of the Holy Spirit at Pentecost, (which opened the æra of the *Christian* law and prophets), the season was peculiar and full of peril, answering to what was intimated by Malachi, chap. iii. 2. "Who may abide the day of his coming?" Hence those who made their way through the obstacles which then presented themselves, might be compared to such as, earnestly desirous of obtaining their object, press through an intervening crowd. That this was a true representation, we may learn by considering what was *then* to be overcome:—the external appearance of the Messiah himself; the example of the leaders of the people; the opposition of those most regarded for the sanctity of their lives and their application to religious studies; the *danger* of supposing, without just grounds, that the authority of Moses, as a lawgiver, was about to be superseded; the suspense how the claims of Jesus would terminate with the Roman power; and the silence he himself preserved on many points of importance. We see John's disciples were perplexed, and it should even seem that their master himself betrayed signs that things did not turn out according to his expectation. He was left in prison, whilst men, evidently his inferiors, were chosen to be preachers of the new dispensation, and endowed with miraculous powers to qualify them for an office for which they otherwise appeared extremely unfit. To be laid aside as useless at such a season, might probably be no small trial of the faith of this holy man, who had the authority of personal revelation to apply to himself the ancient prophecies concerning the precursor of the Messiah; and probably expected to attend him during the whole of his progress with marks

of distinguished favour. When all these things are weighed, I think we may conclude, that this period, viz. of our Lord's humiliation, was a season of special difficulty, because of peculiar temptation: and hence the extenuation of guilt, mercifully admitted by our Saviour in the subsequent chapter (Matt. xii. 32), in which passage *not* should be rendered at the beginning of the verse, not *and*, but *nevertheless* or *yet*, as it is in Matt. vi. 26, (and as, I think, it should also be in Matt. i. 19, x. 29, and Luke xvi. 17). It may be objected to this interpretation, that after the day of Pentecost great difficulties remained, and some were added which rendered the first age of the church equal in point of difficulty to the period of our Saviour's personal ministry. To which may be replied, that the external evidence resulting from the effusion of the Spirit, in his miraculous gifts, as the divine attestation to the resurrection of Jesus, added to his internal support, enabling the disciples "to take *joufully* the spoiling of their goods," the loss of their good name, and even that of life itself, evidently carried them victoriously above every obstacle: not to add, that the *great numbers* who openly embraced Christianity constituted a distinguishing difference between the two periods. And it may not be unprofitable to us, considering the present state of religion on *the continent of Europe*, to reflect, that since both popish and protestant establishments are, from the rapid and unexampled revolutions of their governments, crumbling fast to ruin, the day may arrive, sooner than we are aware, when Christianity, in its external form, no longer patronised by the secular powers, and recommended by the favour of popular opinion, will make a different impression on the minds of the secular and the careless, than it now does. Then, *again* may the kingdom of heaven, *if entered*, be entered only by those who have strength to repel the opposition of all which

the world possesses of influence, and exerts of authority.

TITUS.

To the Editor of the Christian Observer.

I SHALL consider it as a favour, if, through the channel of your publication, I may obtain an answer to the following inquiry.

What may be considered the probable import of Jacob's request to Esau, (Gen. xxv. 31). "Sell me this day thy *birthright*?" I mean, what may be supposed to be the idea which Jacob had of the advantage he thus sought to obtain.

Some have thought the honour of being progenitor of the Messiah was included in the birthright. But there was certainly no promise given to warrant such an expectation, and the fact proves it to be groundless; for Isaac was not the first-born of Abraham, neither did Jacob himself, when, upon Reuben's forfeiture, he transferred the birth-right to Joseph his first-born by Rachel, (See 1 Chron. v. 1, 2.), understand the blessing of the promised seed to be connected with it, for that honour was given to *Judah*.

It appears, that the first-born received some portion of his father's substance beyond his brethren. But we can hardly think this was the object of Jacob's request; since, not to mention other reasons, Esau's compliance would then seem less worthy of censure than his brother's covetousness; and still less would it have been charged by an inspired writer as *profane* (Heb. xii. 16), which evidently indicates that it had some reference to a religious privilege.

The inquiry, therefore, is brought to this point: in what did this religious privilege consist, and was any temporal honour and dominion connected with it? Those are remarkable words which are recorded in Gen. iv. 7, being spoken by God himself to Cain; and they seem to imply some kind of rule belonging to the first, as such; being the same

form of expression (which no where else recurs), in which the sentence was pronounced on woman, of subjection to her husband after the transgression. When Moses, previous to his departure from Midian, received the message from God which he was to deliver to Pharaoh, it is thus introduced, (Exod. iv. 22.)

"Thus saith the Lord, Israel is my son, *even my first-born*," and in Psalm lxxxix, when the peculiar promises made to David are pleaded, this is noted: "*I will make him my first-born*, higher than the kings of the earth." From these and other Scriptures, I am inclined to think the dignity attached to the *first-born* of the senior family of a tribe was designed to mark them out as persons typical of the Messiah. Compare Heb. i. 2, and 5. From this honour, Cain by transgression fell; and *Seth* appears to have inherited it.

If the priesthood was vested in the first-born previous to the Levitical covenant, this investiture certainly did not encroach on the rights of the father of a family, but, whatever it implied, must have been exercised in subordination to, and connection with them. (See Job. i. 5. Noah, Gen. viii. 20. Abraham, chap. xxii. 5. Jacob, chap. xxxiii. 20.) Upon the father's death, supposing several sons left who were each become the heads of distinct families, the first-born, if he had any pre-eminence, must have it in some public meetings for religious worship when all these families were assembled together; and if so, here we trace the origin of the royal and sacerdotal functions being anciently united, and why the kings mentioned in the books of Genesis and Joshua had such small domains.*

* It may be queried, whether the appointment of the tribe of Levi to the exclusive rights of the sacerdotal service, was not the occasion (being imitated) of the transfer of the ancient rights of the first-born in other nations; and when empire was extended, the division of the two offices became politically necessary; but in Scrip-

As all authority derives from God as its source, and is the visible image of his dominion, I conceive it to be our duty to attend to every intimation we find in Scripture on this subject, which may assist our habitual conduct. There are few persons but what possess some kind and degree of authority, however limited or temporary : in proportion as they consider it a part of the image of the divine government, they may learn to tremble, lest they abuse and deface it. Murder is declared the greatest of social crimes, "*because in the image of God made he man.*" All sins derive their degree of turpitude as they terminate in offence to God. It may further be considered, that very few persons in the world are exempted by their station from some obedience, and it is evident that the same view which is necessary to a conscientious, will alone constitute a right, submission.

This may apologize for my troubling you with the present inquiry, which, after all, you may judge to contain nothing worthy a place in your miscellany. If so, I must entreat your pardon for the intrusion, being, with real respect,

Sir, your's,

MARIA.

To the Editor of the Christian Observer.

I HAVE been reading, with serious attention, the two papers inserted in your last Number, in answer to Nascitur's question on the duty of ministers who succeed to a parish ignorance, before the Mosaic ritual was, the title of priest and prince seems to have been generally used indiscriminately, as if synonymous, (see Genesis xli. 45, 50, Chap. xlvii. 22. Exodus ii. 16) and hence I suppose the princes of the congregation, Numbers xvi. 2. entered so readily into the rebellion of Korah. "The princes of Israel, heads of the house of their fathers" (Numbers 7th) were only twelve ; but (Chap. xvi) "two hundred and fifty princes of the assembly" are mentioned. I suppose the former were eldest sons of the senior family of each tribe, and the other eldest sons of other families.

norant of the Gospel ; and in consequence I take the liberty of troubling you with a few remarks upon the subject, which have occurred to my own mind, especially as the papers already published seem to require some farther explanation.--Your correspondent, Academicus, contends "that no Christian minister can safely blench, for a single week, from a full and unequivocal statement of the genuine doctrines of the Gospel ;" and he supports his position by a very solemn consideration. O, Sir, we who preach can never sufficiently keep in view that we are DYING MEN speaking to DYING MEN. We preside over the same congregation for years ; but seldom, perhaps, do we address an audience in which there is not some individual who never heard us before, who never will hear us again, and who, perhaps, is an utter stranger to the truth as it is in Jesus. Surely, Sir, with this consideration before us, we should say with the pious professor Franck, "The design and drift of every sermon should be such, that if a person should happen to hear the preacher but once in all his life, he might even, by means of that one sermon, get some notion of the one thing needful, and be just entered at least into the way of salvation !"* But your correspondent, N—Σ, seems in some respects to differ from Academicus. He thinks, that "the peculiar doctrines of the Gospel cannot be plainly, familiarly, and broadly preached among a people unaccustomed to them, without exciting virulent opposition and bitter prejudice ;" that, therefore, the new incumbent "should preach and act at first with caution, avoid shewing any invidious distinction between himself and his brethren ; and be careful, while endeavouring to conciliate his flock by shewing how far he and they agree, not for a moment to betray those grand and fundamental points

* See Franck's most useful way of preaching, printed for Button, price 6d.

which he rightly conceives to be the basis of all true religion." "The Gospel message, however, is still to be delivered in all its purity, with all its unbending firmness; but it is to be couched in terms which may render its acceptance more probable; it is to be proposed in a manner which may, if possible, render its outward form less disgusting." Now these passages, I confess, I do not clearly understand; nay, they appear to me somewhat inconsistent, for I cannot comprehend how the Gospel message is to be delivered in all its purity, unless *its peculiar doctrines are plainly, familiarly, and broadly preached*. If, however, all that is meant is, that while the Gospel message is to be delivered, the preacher is to guard against giving unnecessary offence, by grossness, by rash assertions, by unfounded assumptions, by ill-demonstrated propositions, &c., all will concede the propriety of the remark; but it is evident that N—E means something more than this, and that some peculiar doctrines are for a season to be kept in the back ground. Nascitur, therefore, may well inquire what these doctrines are; and when his friend will be justified in bringing them forwards? He may also ask, are they essential or non-essential to salvation? And if they are found to be essential, Academicus will doubtless wish to know what is the condition of those who die before "the disposition of the people to hear grows stronger?" Far be it from me, Mr. Editor, to assert "that prudence is but another name for indifference, and caution but another word for fear;" but I would just hint, that our prudence and our caution may be carried too far—and, if carried too far, may lead to consequences equally ruinous with carelessness and rashness. Perhaps, this is the most dangerous symptom of the present day. The youngest of us can point out the imprudences of a Whitfield, or the mistakes of a Fletcher; but

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where can we find that love, that zeal, that impassioned warmth, that never-ceasing activity, which made them offer up themselves for the sacrifice and service of the church of God?

In attempting to answer the question proposed by Nascitur, it may be expedient to suppose a particular case, and it may not be improper to consider that which appears to me the most difficult. Let then the predecessor of our young incumbent have been one of that class which is usually termed respectable;—a moral, regular, benevolent, literary character; a man, who, while he preached the doctrine of justification by works, endeavoured to prove his belief in that doctrine by encouraging every useful and beneficent undertaking. Suppose, for instance, he was exactly such a character as the late Honourable and Reverend Mr. Cadogan, when first he settled at Reading. How, in such a case, is our young incumbent to preach?

He will probably reason with himself somewhat in this way. "These people are trusting to themselves that they are righteous, because they understand not what true righteousness is: they know not the nature and the extent of the law of God: unless they are taught what this is, they will never welcome the doctrine of salvation by faith in the merits of a crucified Redeemer. They are not aware of their ignorance and their weakness; and until they know this, they will never earnestly seek for the teaching and the strengthening of God's Holy Spirit. They are not sufficiently impressed with the threatenings of God's word; and until this is the case, they will not flee from the wrath to come: and yet they are so thoroughly wrapped up in their own opinions, that, without the special assistance of Divine grace, I shall never succeed in convincing them of their danger, and pointing out their remedy. Induced by these considerations, he will probably be-

gin, as N—Σ intimates, with some generally acknowledged principle ; for instance, that as the Bible is the word of God, to it all appeals must be made, &c. But without stopping *in limine* to prove this point, he will, perhaps, rather wish immediately to bring his hearers to this conclusion ; if the Bible is right, we are wrong ; and, therefore, we need the mercy which the Bible offers to sinners. This effect he will probably attempt to produce, by setting before his hearers the extensive nature of God's law, the spirituality of its requirements ; that it calls upon us to love the Lord our God with all our heart, and mind, and soul, and strength, and our neighbour as ourselves ; that every thing short of this is sin ; and that every sin will assuredly be punished, unless pardoned through the Redeemer's blood. Here he will probably bring in the remedy ; that "the wages of sin is death, but the gift of God is eternal life ;" that "whosoever shall call on the name of the Lord, shall be saved ;" and that "God will give his Holy Spirit to them that ask it."

A discourse embracing these points may doubtless be varied and modified in many different ways, and different proportions ; but if these doctrines,—that man is a condemned sinner, that Christ is the only and all-sufficient Saviour, that justification is by faith alone ; which faith invariably produces, and is distinguished by, holiness of life,—be not in a greater or a less degree inculcated, I think we cannot say that "the Gospel message is delivered in all its purity." I must contend that every sermon in which these all-important truths are not advanced, is defective ; and the more ignorant any congregation is, the more necessity I conceive there exists for their being plainly, familiarly, and broadly preached.

I fully agree with N—Σ, that the young incumbent should carefully

avoid shewing any invidious distinction between himself and his brethren. Supposing, for instance, he has been in the habit of preaching from notes, it may be expedient for him to adopt for a time written discourses : nor do I conceive it necessary that he should manifest a partiality for either the Calvinistic or Arminian systems ; nor should I recommend him to inveigh very loudly against cards, or dancing, or the other censurable amusements which may exist in his neighbourhood, until he has had frequent opportunities of bringing forwards doctrines and establishing principles of essential importance. Yet still it appears to me that there is some danger, lest, under the name of *invidious* distinction, we should condemn *all* distinction. I know not how to preach one sermon upon any one point of faith or practice, so as to discharge my conscience to God and my people, without differing so much, both in matter and in manner, from many of the clergy around me, as must inevitably be termed an invidious distinction by any person in the least prejudiced. —Let our young incumbent try the experiment. Let him take, for instance, the Fourth Commandment for his text ; and in the course of the following week, I have little doubt but somewhat will be said in his parish, if not in his hearing, about preciseness. "Our old parson used to take a walk or a ride, and call on his neighbours, or have a few friends to see him, on a Sunday ; but this young man does not know what he would be at." In fact, the cross of Christ was to the Jew a stumbling block, and to the Greek foolishness, and so it is yet. As far as we conceal or fritter away its doctrines, ignorant men will go with us ; but the moment we bring them forwards with due prominence, they will be offended. "Some indeed have thought, that by a nice adjustment of their phrases, habits, and connec-

tions, they might maintain the *truth* and yet escape the *term*.* I pity from my heart an honest man making such fruitless attempts. He is another Sisyphus. He may be wise, but he is not wise enough : he does not see, that so far as *he is of the world, the world will love its own*, and no further."

I am fully aware that N—Σ has no idea of eventually concealing the offensive doctrines of the Gospel, and that, therefore, the above quotation is inapplicable to him ; it appears, however, to contain at least a salutary caution, and as such is deserving of serious consideration. It may indeed be objected, that the very writer of that passage, Mr. Cecil, when entering on his ministry at St. John's, adopted the cautious measures which N—Σ recommends ; but it should also be remembered, that, while we are told generally that he was cautious, we have no *data* by which we may estimate how far that caution was carried. His being condemned of unfaithfulness by some, proves nothing ; since to omit the doctrine of election, may be, in some instances, an unpardonable transgression. It may also be added, that the peculiar character of Mr. Cecil, and the peculiar circumstances of that congregation, were such as to render the precedent almost intirely inapplicable to any other case ; and that, notwithstanding his great ultimate success, some very wise and good men, even of his most intimate friends and companions, entertain doubts whether his conduct was, in this instance, altogether justifiable.

Indeed, I am not quite certain that it is expedient for the inhabitants of a parish ignorant of the Gospel to suppose, *even for one single week*, that their new and their old incumbent are of the same opinion. On the contrary, I am inclined to think that a modest and temperate statement of the truth, well supported

by scriptural arguments, carefully guarded from erroneous inferences, and clearly and plainly discriminating between true and false doctrine, in such language as to make the difference intelligible even to the lowest of the people, would, if evidently delivered with an affectionate spirit, produce most beneficial effects. It might awaken prejudice, but it would also excite attention ; and attention is of infinite importance,—for, in fact, the most difficult part of our work is to bring men to think. And the very circumstance of a minister's differing from his predecessor, is so calculated to excite curiosity, that many persons will probably be brought to the house of God in order to know what these new doctrines are : so that perhaps the loss sustained by prejudice may be abundantly compensated by curiosity. Nor should it be forgotten, that, in parishes where the Gospel is not preached, the congregations are usually so very small that no great number can withdraw through prejudice, and probably the greater part of them may be conciliated by judicious private attentions.

Here, however, I would just inquire, are we not apt to indulge too great regard for the characters, and too great delicacy for the feelings, of ministers who preach not the Gospel ? And are we not, in consequence, too remiss in attempting to awaken those who have fallen asleep under their ministrations, from their death-like condition ? We are apt to speak of amiable and respectable clergymen, though they do not enter into right views of Christianity. Is this correct ? As *men* they may be amiable or *respectable*, but as *ministers*, unless they preach the truth as it is in Jesus, they have no claim to these titles : they are "false witnesses," and "blind leaders of the blind." They must stand, and, may I add, ought always to be placed, in the same class with a physician administering poison instead of medicine, since

* METHODIST. See Cecil's Works, vol. I. p. 27, *Life of Cadogan*.

every excuse which can apply to *their* conduct will apply also to *his*. With this view of the subject, it seems to me that it is neither prudent nor justifiable to lead a congregation to suppose that there is any resemblance between those, who, in fact, are as totally and essentially different from each other as light from darkness.

I am aware that much may be objected to these views, and I am also aware that much may be done by mildness and conciliation; but I fear lest, whilst labouring to become all things to all men, that by all means we may gain some, we should countenance the idea that what are called speculative points are of comparatively small importance. Nor do I find any thing in the word of God which authorizes us to carry our moderation, or conciliatory attempts, to the extent to which many in the present day endeavour to carry them. On the contrary, all the sermons of the apostles are of a directly opposite nature. They always seem to speak as men who never expected to have another opportunity. Their hearers might say, We will hear you again; but they never seem to think of such a thing. They appear full of their subject, and seem determined never to close a discourse until they have declared the whole counsel of God. They speak with authority, and not as the scribes; and so far are they from making conciliation the great object, that in many instances they adopt language the most offensive that can well be conceived. “Ye denied the holy one and the just, and desired a murderer to be granted unto you, and killed the Prince of life.” “I perceive that in all things ye are too superstitious.” “Whom ye ignorantly worship, him declare I unto you.” “The times of their ignorance God winked at, but now he commandeth all men every where to repent.” Let a man consider *when* and *where* these words were spoken, and then let him say, can any thing

be conceived more offensive than such language. Possibly it was with reference to this conduct that St. Paul declared he went not to the Corinthians with wisdom of words: he not merely neglected the captivating arts of Grecian eloquence, but much also of that flattering, conciliatory strain so generally prescribed and practised by those who endeavoured to secure popular applause, or render themselves the leaders of a party: and possibly many of the most useful ministers of the present day will be found among those who, in these respects, have followed the apostle’s example; who, inflamed with love to God, zeal for his glory, and compassion to perishing sinners, have gone forth, and, with simplicity and godly sincerity, stated fully and clearly *from the very first* what they thought truth; and, without giving themselves much anxiety about the opinions and sentiments of their hearers concerning it, have left all consequences in God’s hands, recollecting that their commission was, “Go thou and preach the Gospel.”

My paper and my time admonish me to conclude. I could say to the friend of Nascitur, and all in similar circumstances, Study diligently, with fervent prayer, the example set before you in the Acts and the Epistles. I would request N—S to excuse the freedom of my animadversions, and assure him, that, though I suspect we differ in some particulars, I conceive his paper calculated to convey most important instruction. And lastly, I would apologize to you, Mr. Editor, and your readers, for the length and imperfections of this communication, assuring you and them, that it proceeds from a hearty desire to promote the glory of God and the welfare of poor perishing sinners.

ELIAS.

FAMILY SERMONS. No. XXXIII.

1 Thess. ii. 13.—“For this cause also thank we God without ceasing, because when ye received the word

of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

It is to the latter part of this verse, in which we are told that *the word of God effectually worketh in them that believe*, that I mean to direct your attention.--St. Paul had preached the Gospel to the inhabitants of Thessalonica, and they had received it, not as the word of men, which may or may not be true, but as the word of God himself. And thus receiving it, it wrought effectually in them to their conversion and sanctification. Nay, says the apostle, it now "effectually worketh in you that believe;" implying, that so long as we continue truly to believe the word of God, so long will it work effectually in us, to bring us from darkness to light, from the power of Satan unto God. And in exact agreement with the language of the text is that expression of the same apostle in his Epistle to the Hebrews; "The word preached did not profit them, not being mixed with faith in them that heard it." A due consideration of this subject may be of use in shewing us, both why we have hitherto benefited so little by having the word of God preached to us, and how we may improve this privilege to our everlasting advantage.

By the word of God we are to understand the Holy Scriptures of the Old and New Testament, including its histories, commands, promises, threats, prophecies, and declarations. Of the truth of all these we are to be fully persuaded; and if we thus believe the word of God, there can be no doubt of its efficacy in our hearts. We find that, even in worldly things, a firm belief or full persuasion of any event hath power effectually to influence our minds. If we really believe an event to be good for us, we shall love it, desire it, and labour to obtain it. If we really believe an event to be hurtful to us, we cannot

but dislike and shun it, and be distressed when it occurs. And if this be the case in points where our hopes or our fears are grounded on our own uncertain and fallible views of what may be good or evil, how much more must it be so in matters which are subject to no doubt or uncertainty, in matters which God himself hath attested! Belief here must surely work more effectually on our minds than it does with respect to the things or events of this world.

To instance this in a few particulars.

1. God hath given us, in the Scriptures, laws for the government of our thoughts, words, and actions; and he has denounced on those who break them the punishment of eternal death. Now if we really believe that God hath done this; that the precepts of Scripture have the stamp of his sanction and authority, who is our Creator and Preserver, from whose sight nothing can be hid, and who will also be our Judge; and that those who transgress them cannot escape his righteous judgment; must not our minds be necessarily impressed with a sense of our obligation to obey them, and a holy fear of ever breaking them? Where this effect is not produced, it seems to prove, either that we do not believe that the laws in question are in truth the laws of God, or, if we believe this, that we do not believe that he will punish the breach of them. "The wages of sin is death." "Cursed is every one that continueth not in *all* things which are written in the book of the law to do them." "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." If we really believed these declarations, how effectually would they work in us to make us dread and avoid all kind and degree of sin, as that which will infallibly bring down the curse of God upon us!

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2. The same may be said of the promises of God. These are so many and so great, that, if we really believed them, we should require no other

argument to persuade us to do the things to which such promises are annexed. To those who give themselves up to Christ, God hath promised all good; "all shall be theirs." To those who love him, he hath promised that "all things shall work together for their good." In short, the Scriptures are full of the most gracious promises to those who obey and serve God: all the good they can desire is fully assured to them. Now is it possible that we can really believe all this, and not be affected by it, and not be stirred up by it to the love and service of God? If so, whatever we may profess, it is plain that we do not truly believe the promises of God; otherwise our faith would work by love, and our love would shew itself by a constant and earnest desire and endeavour to obey all the commandments, to fulfil the whole will of God. In those who really believe the promises of God, they work effectually in producing this desire and endeavour. Their belief inspires them with courage and resolution: it makes them "steadfast, unmoveable, always abounding in the work of the Lord," well knowing "that their labour shall not be in vain in the Lord."

3. And as the word and promises of God animate and encourage those who believe, to obey him in all things, so it enables them also to put their whole trust and confidence in him for all things that he hath promised. Their hearts, therefore, are "always fixed, trusting in the Lord" to defend and keep them, according to his word, which they know can never fail. They are actuated by the spirit of the apostle, when he tells the Hebrews, "God hath said, I will never leave thee nor forsake thee; so that we may boldly say, The Lord is my helper: I will not fear what man shall do unto me." In this spirit, they who believe the promises of God can boldly say that he will make them good. This is that faith which is so pleasing to God, that by it we are accepted as right-

teous through his beloved Son, in whom all his promises are made. Thus "Abraham believed God, and it was counted to him for righteousness." Not that we can really believe the word, and yet not do the works of God; but when, through his grace, we have done all we can, our works are still imperfect; and, therefore, God is graciously pleased to accept of our faith in his Son, and in his promises through him, and to count that to us for righteousness, as by it we are interested in all the merits of our blessed Saviour, in whom we believe, and in whom believing we are justified before God.

4. But if we extend our view to the historical parts of Scripture, we shall find that these also are calculated to work powerfully on the minds of those who truly believe them. When we read there God's works of creation and providence, his merciful dealings with his servants, and the fearful judgments inflicted on obstinate sinners, we must be struck with admiration of his power, wisdom, and goodness; we must feel a holy desire of being numbered with his servants, and must dread the thoughts of falling under his displeasure. When we read of the sins into which the best men have fallen, we must be led, under a consciousness of our own weakness, to attend to the apostle's injunction, "Be not high-minded, but fear." When we contemplate the numerous examples given us in Scripture of patience in suffering, of devotedness to God, of unshaken faith, of blameless obedience, we shall be ardently desirous of coming as near to such examples as we can, we shall be ashamed of our deficiencies, and long to tread in the steps of the saints and martyrs of old.

5. But in a more especial manner must our minds be affected by a firm belief of what is recorded in Scripture of the character, actions, and sufferings of our blessed Saviour. Believing him to be our only Saviour, to be anointed of God as a

Priest, a Prophet, and a King, in order to accomplish our salvation, we shall put our whole trust and confidence in him alone for all things necessary to salvation; we shall apply to him on all occasions, as our Priest, to atone and intercede for us; as our Prophet, to instruct us; and as our King, to defend and govern us. Then would he be our joy and comfort; "our souls would magnify the Lord, and our spirits would rejoice in God our Saviour." Then should we submit unto the will of Christ our Lord and Master, and strive above all things to serve, please, and obey him.

Again; if we firmly believed that the ever-blessed Son of God, who was himself in the form of God, had become man, had taken upon him the form of a servant in order to redeem and save us; that he had suffered the punishment which our sins had deserved, shame and reproach, pain of body, and anguish of soul; that he had undergone a cruel and accursed death, to rescue us from death eternal; could we remain unmoved? Could we refuse to love him who had so loved us? Could we believe that he had thus suffered for our sins, and yet continue to sin? Could we believe that he was crucified for us, and yet refuse to crucify our flesh with its affections and lusts? Could we believe that he had died in our stead, and yet not live to his honour and glory? Men may talk of what Christ suffered, and profess to believe it, and yet derive no advantage from their profession. But if they were sincere in their profession of such belief, it could not fail to work in them true repentance, making them ashamed and grieved for their past sins, and steadfastly resolved to walk henceforward in newness of life. They would never think that they could do enough for him who had done and suffered so much for them.

On the other hand, if we did but believe that he who thus humbled himself for our sakes is now exalted

to the right hand of God, "angels and principalities and powers being subject unto him;" that he sitteth there as "Head over all things to the church," as King of Kings and Lord of Lords; and that as the true High Priest he appears in the presence of God for us, making reconciliation for all that believe in him, by virtue of that blood which he shed upon the cross; would not our hearts even burn within us, and our souls leap for joy, to think that we had such a glorious Saviour, such a powerful Advocate in heaven? And should we not be ready to join with the choir of heaven in singing "blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and to the Lamb for ever and ever?" and did we further believe that this glorious person will come one day to judge all mankind, and us among the rest, would not this rouse us to prepare for the great account we shall then have to give? And if we find no such effects produced in ourselves by the profession of our belief in these truths, ought we not to conclude that we do not cordially believe them?

6. It would be easy to shew, in the same manner, with respect to every doctrine and every fact contained in Scripture, how effectually the genuine belief and persuasion of its truth must operate in our minds. Can we believe that the Holy Ghost is the Lord and Giver of life, and of all grace and holiness, and yet forbear to lift up our hearts to him, that we may be quickened and sanctified by him? Can we believe, that, on our repentance and conversion to God, our sins will all be pardoned through the blood of Christ, and yet this belief have no effect in turning us "from darkness to light, and from the power of Satan unto God, that we may receive the forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ Jesus?" Can we believe, that, though our bodies must return to the earth, out of

which they were taken, they shall be raised again to stand before the judgment-seat of Christ; and that thence “the wicked shall go into everlasting punishment, and the righteous into life eternal;” and yet not dread the thoughts of continuing in a state of wickedness; and yet not resolve so to devote ourselves wholly to the service of God, that we may live with Christ and his holy angels in happiness for ever?

Thus do the plain truths of religion work on the minds of those who cordially believe them. And so does the whole word of God. The apostle says (and all who have received and believed it will say the same), that this word “is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” But it is not to be wondered at that it should produce no such impression on those who believe it not. It is impossible it should, both from the nature of things, and from the just judgment of God on those who will not believe his word. This unbelief, therefore, we may consider as the reason why so many are in the constant habit of hearing the word of God, who yet do not profit by it. But whatever others do, let us do what we profess to do. Let us believe all that God hath revealed to us in his holy word, that so his grace may carry it home to our hearts, making it work effectually in us, making it profitable to us “for doctrine, for reproof, for correction, for instruction in righteousness, that we may be perfect, thoroughly furnished unto all good works.” And to this end let us make the word of God the subject of our daily meditation, the food and nourishment of our souls; that thus we may “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;” and while others live by sense or fancy, or by the light of their corrupt reason, we may “live by the

faith of the Son of God, who loved us and gave himself for us,” and of that holy word of his which alone is able to make us wise unto salvation.

If such a faith as has here been spoken of were made the great principle of our life and actions, in what a holy and heavenly manner should we then conduct ourselves? Then should we repent of all sin, because it is written in God’s word, that “except we repent, we shall all likewise perish.” Then should we look well to every thing we do, because it is written “God will bring every work into judgment, with every secret thing, whether it be good or bad.” Then should we refrain, not only from profane, but idle talk, since for “every idle word that men shall speak, they shall give account in the day of judgment.” Then should we be humble and lowly in heart, because “God resisteth the proud, and giveth grace to the humble.” Then should we labour to live in all the commandments of the Lord, blameless, because Christ hath said, “He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father.” Then should we no longer love the world, when we read, that “if any man love the world, the love of the Father is not in him.” Then should we never despair of God’s mercy in the pardon of our sins, when it is written that “if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins.” Then should we be continually pressing towards the mark for the prize of our high calling in Christ Jesus, because we are told by himself, that “to him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am sat down with my Father on his throne.” In short, could we always live with a firm belief of what is written in God’s word, we should hold communion with the other world, while we live in this; “our

conversation would be in heaven ;" our thoughts and affections would be ever fixing themselves upon God as present with us ; on Christ as interceding for us ; on the Holy Ghost as our sanctifier ; on the work we have to do, the account we must give, and the reward that is set before us. So should we steer an even course through all the changes and chances of this mortal life, until we obtained the end of our faith, even the eternal salvation of our souls.

The subject we have been considering is one which concerns us all far more than any thing in this world can do. We are assured, that "without faith it is impossible to please God ;" it is impossible that our sins should be pardoned or our souls saved. Now, by what we have now heard we may be enabled to judge whether we have this saving faith or not. For if the word of God make no impression upon us ; if we hear sermon after sermon, as many do, without being either the wiser or better for hearing them ; if we be not doers of the word, but only hearers of it, thus deceiving our own souls ; we may then conclude, that, however we may make a profession of the Gospel, we do not believe the Gospel, and therefore are still, notwithstanding such profession, in "the gall of bitterness and in the bond of iniquity." But if the word of God work powerfully in our minds ; if it stir up our hearts and strengthen our resolutions to obey it ; if it put us upon constant and earnest endeavours to be what we are there taught we ought to be ; then we do really believe it, and shall as certainly obtain what is there promised, as we sincerely devote ourselves to do what is there commanded.

To conclude : Let us all, as we value our immortal souls, not satisfy ourselves any longer with barely hearing the divine word ; but when we hear it read or preached, let us exercise our faith upon it, that thus it may work effectually in us. Let us

Christ. Observ. No. 117.

shew this our faith by our works. Let us make it manifest to the world and to our own consciences, that we believe the Scriptures, by our constant endeavour to do what is there required of us. Then every sermon we hear will do us good ; and we shall have cause to thank God, with the Apostle, that when we received his word, we "received it not as the word of man, but, as it is in truth, the word of God, which effectually worketh also in all them that believe."

"Now to God only wise be glory, through Jesus Christ, for ever. Amen."

To the Editor of the Christian Observer.

IN the course of your useful labours you have often directed your readers to tests, by which they may prove the validity of their religious profession ; and many of your correspondents have furnished you with excellent papers, urging the necessity of practical holiness, and an universal renewal of heart. The true characteristics of genuine piety have been clearly and forcibly described in your pages ; and your warning voice has not failed to admonish the careless professor, of the dangers to which he is liable, and of the specious delusions into which he is apt to fall. Still, however, there is room for farther admonition : and, indeed, of so great importance is a right estimate of our religious state, that repetition here may be well pardoned ; and line upon line, precept upon precept, well borne with. In this case, as in most others, particulars are much better calculated to affect than generals : hence arises the necessity of dwelling with peculiar earnestness and extended consideration on separate, and, if I may so express myself, individual points of Christian practice. If only general tests of piety are proposed, the deceitful heart of man will easily select, for its own trial, those which are likely to bear most lightly on

itself; and will with equal ease contrive to overlook others, the application of which to its own case it has too much reason to shrink from. It will be satisfied with a favourable conclusion drawn from the slightest examination, and will take it for granted, that, if a correspondence of any sort is discovered between the lowest standard and its own state, farther inquiry is unnecessary.—Let this consideration be my apology for addressing you on the present occasion, and for attempting to bring before a certain class of your readers a test to which they may particularly refer, and of which they cannot well elude the force.

The test to which I have above referred, is *family religion*;—that religion which enforces the right performance of all relative and social duties; which enables masters and mistresses to carry on all their domestic concerns with meekness, patience, forbearance, and Christian order; and which instructs those in subordinate situations to act diligently and faithfully in their respective departments, and to order themselves “lowly and reverently to all their betters.” It is obvious, that, wherever real religion, which requires truth in the inward parts, and which proposes not merely to affect the outward conduct and produce general decorum, but to reach the very source of error and to renovate the heart—it is obvious, that, wherever this religion truly exerts its influence, its effects will be seen not so much in a man’s public life, as in his ruling dispositions, and the usual tenor of his actions in private. Now these are best observed in the bosom of his family, where he feels himself under less restraint, and acts with less disguise: in domestic life, therefore, are we authorized to seek the evidence of a heart renewed by divine grace.

Let me, then, earnestly call upon those of your readers who are heads of families, to examine, with the utmost seriousness, whether they are

anxious that their light should first shine before those immediately around them, and then be diffused more generally? Whether in the apparently trifling affairs of daily life, and of perpetual occurrence, they are careful to maintain that evenness of temper, and absence of irritation, which are requisite to mark the Christian character?—A scrutiny too strict cannot here be instituted; and yet satisfaction may be obtained without much laborious and abstruse research. The inquiry proposed is not into some occult science, or some latent truth; it is into the obvious testimony of outward conduct, of which every man for himself, on slight recollection, must be sufficiently conscious. Lamentable as is the confession, truth compels us to allow that many, who make a very fair profession of religion, are at the same time in private negligent of their duties, and the prey of bad tempers. Such persons in public appear zealous for the honour of religion; they even make sacrifices to support its interests: but go into their families, and you may find them little concerned to educate their children in the nurture and admonition of the Lord, and probably still less anxious to impress the minds of their servants with the importance of religion. Family worship is sometimes altogether neglected, often carelessly performed, and it is suffered to meet with interruption from the most trivial causes: business and pleasure both furnish their quota of excuses.—Such persons, in public, may be extolled for their benevolence and beneficence, for amiable manners and endearing behaviour: but if you follow them into the domestic circle, you may find them peevish and discontented, unhappy themselves, and apparently endeavouring to make others so. In public, they may be admired for patience, forbearance, and humility: in private, they may discover haughtiness and pride, which cannot bear the least contradiction; self-suffi-

ciency and arrogance, which can submit to no control. Abroad, they may have the praise of liberality of sentiment, and of that charity which thinketh no evil : while at home they give way to mean suspicion and unmanly jealousy ; every little error that happens to interfere with their wishes, is aggravated and treated with severity ; and every inadvertent opposition of sentiment or conduct, from those whose faults ought most readily to be excused, far from being treated mildly, and charitably viewed in the fairest light, serves to excite asperity and ill-nature. In short, all the excellencies of such professors of religion are displayed, where they have a chance of being observed and admired ; but in vain may they be sought where their lustre would be concealed, and where flattering admiration would be withheld.—This remark leads us to conclude, that the religion of these persons is of one of these two sorts : *it either has the applause and commendation of men for its object—or it is satisfied with human approbation as its criterion.* In the former case, the hypocrisy is so shocking that one would charitably hope few are open to the charge : the latter case is, I am afraid, frequent ; and to it, therefore, we ought especially to direct our attention : its consequences are fatal, and its nature highly insidious ; double caution is therefore necessary. People who have not much firmness or decision of character, and who therefore shrink from contests with their neighbours, with whom also their desire of general approbation prevents them from embroiling themselves, often acquire, from this habit of concession, a reputation for kindness and benevolence to which they are by no means entitled. For in private life, and in domestic concerns, where they do not dread to encounter opposition, and of course have not the same motive to be mild and yielding, they shew themselves in very different colours ; and, it

is to be feared, not unfrequently manifest towards an unoffending wife or child, or a faithful servant, the unkind feelings to which some public provocation, which they dare not resent, may have given rise. They have, perhaps, viewed Christianity in its true light, as a scheme of kindness, charity, and peace ; and, admiring its general excellence, have fallen in with it, as far as it suited their natural temper : but, from a species of self-deception which is easily accounted for, they satisfy themselves with possessing a reputation for these qualities among their fellow-creatures, instead of possessing the qualities themselves which are thus falsely imputed to them. In proportion as the reputation which they gain in this way increases, their religious confidence is augmented : and many, even pious people, are so ready to extol such characters, and to ascribe their actions to motives which perhaps they never felt, that they are led by the general suffrage to conclude that their conduct fully entitles them to the name and privileges of true Christians. Their private and domestic conduct, in the mean time, is but little taken into the account ; and if conscience occasionally whispers the inconsistency of their public character and private life, its remonstrances are silenced by a triumphant recollection of the general estimation in which they are held ; while their very suspicions are construed into a proof of their humility.

Let all who read this paper seriously examine themselves ; and if any of the foregoing observations apply to them, let them consider that they are now solemnly warned that human approbation is no safe criterion of the favour of God ; that he, whatever be his character among men, must be pronounced destitute of real religion, who does not manifest its power in all the concerns of life, private as well as public, trivial as well as important ; and that the

domestic scene is the proper field for the display of all the Christian graces.

I beg leave to conclude with two general remarks.

In the first place, I would observe, of how great importance it is to direct professing Christians to a constant and serious perusal of the holy Scriptures. These will effectually teach us the nature of true religion, and set right all our mistakes on this important subject. But to this end they must be read with fixed attention, as involving our eternal interests ; with sacred awe, as sanctioned by divine authority ; and with earnest prayer, as requiring to be attended by the quickening influences of the Holy Spirit. I am persuaded, that of those whom it is the object of this paper to address, by far the greater number are such as think themselves excused by their occu-

pations and circumstances from a regular and serious use of the sacred volume.

2dly, Christians should be cautious lest they flatter and deceive those that seem well disposed. Is it not to be feared that great injury is done by the thoughtlessness of pious people in this respect ? They feel a laudable joy when they perceive any symptoms of good in those around them ; but are they not often too ready to call every hopeful tendency a sure proof of religious progress, and to attribute every well-seeming action to a Christian motive ? A little consideration and discernment would teach them a more prudent course, and might preserve those with whom they converse, and on whose characters they too hastily pronounce a flattering verdict, from falling into a most dangerous error.

N—Σ.

MISCELLANEOUS.

To the Editor of the Christian Observer.

If you think the insertion of the annexed will find acceptance with your candid and discerning readers, it is entirely at your disposal.

I am, &c.

T. Y.

EDITIONS OF THE HEBREW SCRIPTURES.

Since the era of printing, there have issued from the presses of various countries of Europe, nearly 120 editions of the whole Hebrew Bible. The first edition of the whole Hebrew text was in the year 1488. The editions of the Pentateuch have been more than equally numerous, besides other parts of the Sacred Volume : and of course the multiplication of copies by such numerous impressions must have contributed to an extensive circulation of the Hebrew Scriptures. The

established libraries of England, France, Italy, Germany, Holland, and other countries, have been necessarily furnished with a share ; and the private collections of the learned have increased their demand ; yet, from the present scarcity of books of this description, it seems a very probable conclusion, that a vast number of copies must have been withdrawn from Europe by Jews, and by them dispersed in countries beyond its confines. The Rev. Dr. Buchanan found printed copies of the Hebrew Scriptures among the Indian Jews on the Malabar coast, together with numerous printed books in the Rabbinical dialect, chiefly Amsterdam editions. I have examined into the contents of some of their books which were brought to England by Dr. Buchanan, (not with a design to increase our stock

in this country, but merely) as *specimens* of Jewish literature in India; and found them to comprise Divinity, History, Astronomy, and Mathematics. It is a reflection certainly important with all lovers of sacred truth, that the Jews of remote nations share in some respects with their brethren in Europe in the benefit and advantage of the art of printing, in respect of books in general, but especially of the BIBLE;—a circumstance which must contribute greatly to the illumination of that people, as the knowledge of the inspired writings of the Old Testament will prepare them for the reception of the New Testament.

A good supply of Hebrew Bibles for the Jews in Turkey, Barbary, Egypt, and other Eastern countries, seems an object worthy the attention of the BRITISH and FOREIGN BIBLE SOCIETY; and, by means of the British agents and consuls established at Cairo, Smyrna, Aleppo, and other places in which Jews are settled in numbers, Hebrew Bibles would doubtless find quick sale among the Jewish merchants, and their dispersion would not fail to operate in favour of the common cause of religion.

It is worthy of remark, that, in all parts of the world where Jews are found, there are also found the Hebrew Bible, their liturgy, and their synagogue service. These preserve the knowledge of the Hebrew language among the Jews: and hence it is, that, although the HEBREW has ceased to be vernacular with them, it is nevertheless their UNIVERSAL LANGUAGE in all matters connected with religion. The publication, therefore, of the NEW TESTAMENT in the language of the Hebrew Bible, is of all things the most expedient to be done, as preparatory to the conversion of the Jews; as such a translation, being framed in the language of the OLD TESTAMENT, would be open to the Jews of all nations. The same Hebrew text of the NEW TESTAMENT which would

be understood by the London or Amsterdam Jew, would be equally familiar to the Asiatic and African Jew, for this plain and obvious reason, that the Hebrew text of the OLD TESTAMENT is in common use with them all. Such a version, therefore, of the New Testament would be adapted to every region of the earth where the Hebrew Bible is known. The institution of the LONDON SOCIETY for promoting Christianity among the Jews, has already deliberated on the expediency of such a translation of the New Testament, and for this end has formed a Committee, who are concerting measures for the speedy and successful execution of so important a work. The whole of Dr. Buchanan's Travancore Hebrew version has been transcribed at his own expense, with a view to facilitate the laudable object of this Society; thus shewing a zeal in their cause worthy of himself. The Society has referred the manuscript to a Committee for examination.

T. Y.

Cambridge, July 31, 1811.

To the Editor of the Christian Observer.

YOUR correspondent, in the Observer for June 1811, page 362, says, "The Rubric requires Baptism to be performed by a lawful minister; that is, most undoubtedly, as I think, one that has been regularly ordained, according to the constitution of the church. If, therefore, the burial service is performed over a child which has been baptised by a minister not thus ordained, or by a Methodist lay preacher, it must be considered as a *boon granted*, which I have never been inclined to refuse."

If all the clergy had that good disposition which your correspondent manifests, the dissenters would have been perfectly satisfied; but almost every year, for the last ten or twelve years, in various places in the country, the burial of children has been refused: and when the Bishop

of the diocese was applied to by the Committee for the protection of their civil rights, they were generally answered, that the clergyman had been written to, and that he would continue to bury dissenters for the present.

It was in order to have the law on the subject declared, that the action against Mr. Wicks was brought. In the judgment delivered (printed for Butterworth, Fleet Street), Sir John Nicholls says,

"It is with some degree of surprise, that the Court has heard the suggestion of there being no law to compel the clergy to bury dissenters. It is the duty of the parish minister to bury all persons dying within his parish,—all Christians. The canon has the single exception, expressly, of excommunicated persons." p. 13.

"Baptism by a woman or layman is valid, and a person who has been so baptised, is not to be baptised again." p. 16.

"If administered by a laic, or by a heretic, or schismatic, it is valid baptism." p. 18.

"All private baptism was by a layman, antecedent to the time of king James. The same rubric expressly directs the pastors to instruct their parishioners in the form of doing it." p. 22.

"King James's children were baptised by presbyterian ministers : he could not mean to exclude them from burial." p. 33.

"Bishops Fleetwood, Hooker, Watson, Burnet, Warburton, are decidedly of opinion that lay baptism is legal according to the law of the church." p. 39.

"Does the Toleration Act, which allows protestant dissenters to have separate places of worship, require them to have separate places of burial? No such thing; surely this would be departing entirely from the principles of the Established Church. Its principle is to bring over by conciliation, not to force away by severity; to conciliate by indulgence, not to repel by persecution." p. 42.

"Dissenters are obliged, by the Toleration Act itself, to pay their tithes, to pay church-rates, and to contribute to the support of the church and its ministers : why are they to be excluded from its rites, as far as their conscience will allow them to partake in them? If the person is baptised, the canon enjoins the service." p. 43.

After the above extracts, your correspondent will, I hope, be convinced that the burial of dissenters is agreeable, at least, to the canons of the church, and the law of the land; and that, therefore, to bury them is not to be viewed merely as a *boon granted*, but as a matter of right and justice on the part of ministers of the Church of England.

B. A.

To the Editor of the Christian Observer.

IN your Number for April last, a subject was considered, which will probably apply to the case of many of your readers,—the union of the offices of tutor and parochial minister in the same person. Many very just and valuable considerations were suggested in that paper; and, perhaps, the writer fully established the point that such a union, where it can be avoided, is far from being desirable. In this conclusion, a large proportion of the clergy, who are engaged in school teaching, do with all their hearts concur. It is a truth which they both understand and experience. The more serious part of them are apt to fall into the fault of impatience, and to feel too unqualified a desire of being freed from a service which involves them in so much secular business, and encroaches on that time which they would wish to bestow on the studies and labours of their clerical profession. To these men the reflections of your correspondent, though perfectly just, convey a degree of discouragement; and my object is to supply a few considerations, which may tend to reconcile them to their

situation, and dispose them to engage cheerfully in the duties of it.

I think, then, that the disadvantages of this union are not so great as they appear ; that they are counterbalanced by several collateral advantages ; and that one advantage, of very superior magnitude, results directly from the union in question.

The chief disadvantage is the consumption of time ; and that, too, in labour not strictly clerical. But I am persuaded, that the more this objection is considered, of the less magnitude will it appear. For it is to be remembered, that the labour of a schoolmaster is regular, and at stated hours ; he, therefore, becomes habituated to an orderly distribution of his time : and the common observation is, I believe, justified by fact,—that more is often done in the way of study, by men who devote to it the comparatively little leisure time which remains to them from their daily calling, than by those who have nothing else to do. For my own part, I do not see that those serious clergymen who have schools, do less, either in study, preaching, composing, or visiting the sick, than their serious brethren who have none. The latter are also subject to much interruption, from their being considered as men of leisure. And if the schoolmaster should ever obtain the emancipation which he longs for, it is to be feared that his projects of more devoted occupation in ministerial studies and labours, might prove, in a great measure, visionary. Do not his vacations disappoint him ? Does he not find that he projected much, and gets little done ? And though it be allowed that a teacher's vacations bring peculiar engagements, yet the experience of what actually does take place is much more to be depended upon than the promise of an untried situation.

Further, the disadvantages which attend this union of clergyman and

preceptor are counterbalanced by some advantages.

The clergyman is hereby taught to bear his cross. How often has he occasion, in addressing his hearers, to bid them be content with such things as they have ; to instruct them that those things which appear to them inconvenient and adverse, are in reality the gracious appointments of Infinite Wisdom ; and that their duty is to fulfil the task assigned them, leaving it with God to order the circumstances under which they shall labour ? Let him, then, learn his own lesson, when he groans under the drudgery, the expense of time, the irritation, the vexations, which attend a school. Let him consider the hand of God, and check every repining thought. Let him say, I would wish to meditate more in the word of God, and to give myself wholly to it ; but my heavenly Father marks out for me another line : let me cheerfully accept his will, and be found diligent in the work which he assigns. If Paul laboured with his own hands, why should not I be content, if, in preaching the Gospel, I cannot live by the Gospel ? And as to any hinderance which my want of leisure may occasion to my usefulness and knowledge as a minister, the Lord knows how to make his strength perfect in my weakness, and he can enable me to turn my little leisure to a good account.—Could his study do much more for him than a daily practical lesson like this ?

A second collateral advantage is, that a school is a daily trial of temper and of principle. While the teacher endeavours to observe entire impartiality, without regard to the rank of the parents ; to maintain strict discipline, without undue severity ; to unbend without levity, and punish without passion ; what grounds has he for humility, what opportunities of self-knowledge, what means of ascertaining his progress in self-government ! Nay,

even what is secular in his employment makes him an exercised man in secular things. He can speak better to his congregation on the trials which attend business, and the manner in which they are to be encountered, from the tutoring which his own heart has had on the subject.

These, however, are indirect, collateral advantages. But there is one advantage, of the very first moment, the direct result of his maintaining the double character of tutor and minister. His school is a church; his scholars a congregation. Here he has an opportunity of daily inculcating Christian truth, and observing the effect of his instructions. What though he should visit fewer sick beds, or the same sick bed less frequently, on account of his school; is not rising youth a more promising field than declining age? If it be inquired, whether more good is done by catechising, or by visiting the sick; I believe, all who have tried both, will, without hesitation, determine in favour of the former. The time which a clerical schoolmaster spends among his pupils is not all to be deducted from his work as a divine: he is often forming Christians, sometimes preparing ministers.

The above remarks are solely designed to reconcile those to their lot, who are obliged to unite the schoolmaster and the minister; not to encourage any clergyman to take upon him the office of a teacher for the sake of greater gain, or a more splendid appearance. To such, it is evident that much of what has been said could not apply. As long as a conscientious minister is under the necessity of adding a school to his church, let him not care for the inconvenience, but in his calling let him glorify God. If he may be free, let him use it rather; and pray that he may faithfully improve the larger opportunities of ministerial usefulness thus afforded him.

J. F.

To the Editor of the Christian Observer.

BEING lately present at a county assize, I heard a cause tried which led to a discussion of the importance of fox-hunting. On this occasion two clergymen were examined; the *one*, to prove that the *defendant* was not on a certain day in the *precise* place in which the evidence for the *plaintiff* had described him to be; for which purpose he produced what I think he himself called, a "small diary of the winds and weather," and from which he stated (doubtless with accuracy) the track of the fox and his pursuers. The *other* repeated a conversation that had taken place between him and the plaintiff in this action, in *his own church*, when the plaintiff acknowledged the damages he had received to be very trifling, but said he was compelled by his landlord to bring the action. I trouble you, Mr. Editor, with this recital, in order to introduce to your readers, if you think proper, the observations made on this occasion by a highly respectable barrister (when commenting on the evidence to the jury), not without a hope, that, should it meet the eye of any clergyman disposed to spend his time in such amusements as fox-hunting, it may be received as an admonition not altogether undeserving his regard.

The learned Counsel spake nearly to the following effect. "When I was examining the reverend gentleman, I ventured to use a phrase, which, at the moment, I hesitated whether it was a proper one to use to a clergyman. I asked him to shew me his "*log-book*." The propriety of this term, however, on reference to the contents of the book, can no longer be doubted. I turned over the pages of this diary, with the hope that I might find some account of the *sick he had visited*, of the *poor that he had relieved*, or of the *aged that he had comforted*; but no such record did I find! Such entries would probably have afforded the gentleman a more pleasing sub-

ject of reflection on a winter's evening, than the history of a fox-chase."

I was struck, sir, with the delicate solemnity of the manner in which these sentences were delivered, and was satisfied that the worthy counsel entertained a just sense of the importance of clerical duties; and I hoped his observations would not be without a suitable effect on the clergy who were present.

I am reminded, by these circumstances, of a young clergyman whom I lately knew, and who had the "cure of souls" in a large country parish, but whose chief pursuits were those of hunting and cricket-playing. But, alas! sir, he was summoned, and that almost instantaneously, from this earthly scene. He expired in a very few minutes after he was seized, and has been called to give an account of his stewardship. It would ill become me, Mr. Editor, to judge of the state of my fellow-creatures who are removed by the hand of death; or to limit the divine mercy and compassion towards the children of men: but if the representations of the Bible be true, surely the *appropriate* employments of those who take upon themselves so sacred an office as that of the ministry, to which they profess "to be moved by the Holy Ghost," must be of a very different description from those to which this young clergyman devoted so much of his time.

I am, &c.

ONE OF THE LAITY.

For the Christian Observer.

Quis talia fando, temperet a lachrymis?

My father's family latterly consisted of an elder son, myself, and one younger, a promising youth, who fell a victim to the fury of a fever at the age of sixteen. On the virtues of my deceased brother I have no inclination at present to dwell: suffice it to observe, that he has left behind him a name, and the re-

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membrance of worth, which will ever be embalmed in the hearts of those who formed the narrow circle of his acquaintance.

But to return to my surviving brother, who is more immediately concerned in this communication.—At twenty-three he gained the affections of a young lady in the neighbourhood, with whose hand he was, not long after, made happy; and who, in somewhat less than a twelve-month, presented him, to use his own expression, with "a lovely boy." No sooner was master Jonathan ushered into this scene of vanity, than, to the eyes of his fond parents, he discovered perfections which the sagacity of others vainly endeavoured to detect. Every glance of the infant bore upon it a presage of no mean intelligence. Every smile which enlivened the little darling's aspect, brought increasing assurance of an ornament to the rising race of his countrymen.—Amid such blissful anticipations, time, continuing to roll on, had introduced this great one in embryo to his fifth year; when it was judged fit to give his parts ample encouragement, by initiation into the alphabet at that tender age. But here, alas! was a final stop to their triumphs. Poor Jonathan by no means exhibited the same discrimination with regard to the forms of the letters, as hitherto he displayed in separating white marbles from brown. He was far from being an apt scholar, and, notwithstanding the unwearied attention of us all, his apprehension did not grasp these lowest elements of science till a seventh year had opened on his mind. Meanwhile it was some consolation to reflect that the dawn of genius did not always appear in childhood. Nay, it was with some tartness suggested, that children were seldom the better for appearing smart at an early period of life. These golden dreams being indulged, the luminary of heaven had now shone on no fewer than sixteen anniversaries of Jonathan's birth, and still saw him yield

in point of knowledge to children of three or four years' standing at school. Nevertheless, on being apprised of the necessity, at his years, of fixing on a profession, to my grief and astonishment he mentioned that of a clergyman! While a belief prevailed of his talents "that were to be," he had been destined for the bar, as the theatre most likely to afford celebrity to merit; but since, from existing circumstances, that was quite out of the question, those whose indubitable right it was to direct him, deemed it cruel to thwart him in this favourite pursuit; and my representations of the incongruity, not to say impiety, of the measure, being held in an invidious light, I desisted, and left the youth to prosecute his studies for the sacred profession.

The intermeditate time having been on his part spent, or rather abused, I had the mortification to learn, that, by the unaccountable negligence of the chaplain whose duty it was to examine into his proficiency, he had obtained orders to preach that Gospel, the meaning of which he scarcely understood; and on the following Sunday, I heard him read from the pulpit a sermon of Tillotson's. The end being so far accomplished, the next care of his parents was to procure him a living. In this they had at first little fear of disappointment, as a near relation of ours was intimately connected with a man in power, whose word would have been sufficient for the purpose; but, on ascertaining that the relative alluded to had sentiments respecting the qualifications requisite for so important an office, widely different from what they had conceived, no resource was left but an application for clerical preferment in the navy.

They solicited, and obtained, a chaplainship in the navy. In vain did I expostulate: the necessity of the case was argued; Jonathan had been educated with the ideas of a gentleman, and therefore could not

stoop to the degrading employment of a country curate. I urged the moral dangers attending the situation: the reply was, "Could I distrust Jonathan's prudence? did I expect him to become an Atheist?" Unable to combat prejudice like this, I at length gave up the point, and Jonathan was accordingly equipped for one of his Majesty's ships. As I had foreseen, he soon, by his weakness, exposed to ridicule those sacred truths which he professed to inculcate; and, what is worse, corrupted by the pestilential influence of example which he had not strength to resist, he did not even maintain that decorousness of external conduct, which had been his sole qualification for the ministry.

With what regret does one contemplate such an instance of admission into the sacred ministry of the church! We must lament, indeed, every instance of a worldly spirit, or of pastoral neutrality, in clergymen. Such characters cannot but prove injurious to the interests of religion. But when drivelling imbecility, or open profligacy, are known to occupy the holy place, the evil is still more extensive.

My object in this paper is to excite those, whose province it is to decide on the qualifications of candidates for ordination, to institute a more careful inquiry into the capacity and piety of the young men who come before them; in order that, at least, the *future* exclusion of decidedly unworthy pastors may in some degree be secured. I am a friend to all who love the Lord Jesus in truth and in sincerity, but especially I love our venerable establishment; and out of our Zion I would have the perfection of beauty to shine forth with a peculiar brightness.

AMICUS.

To the Editor of the Christian Observer.

If it suits the purpose of your valuable publication to insert the follow-

ing extract from the late Dr. Gillies' Historical Collections (vol. i. p. 461, first edition), it will probably gratify many, besides the transcriber. Some one of your correspondents may be able to state what has become of the Christians mentioned in it, after the Dutch were expelled the island of Formosa in 1661; and what is the present religious state of their descendants.

Yours, &c.

W. J.

"Mr. Roberts Junius, late of Delft in Holland, was nominated, by the honoured and pious senate of the Famous Expedition of the United Provinces for the Conversion of the Eastern Indians, and particularly in Formosa: who accordingly undertook the charge, went over to the place, bestowed much pains in laying the ground-work and principles of religion amongst them; so that, of persons grown up in the isle of

Formosa, 5900 of both sexes gave up their name to Christ; and professing their faith, and giving fit answers to questions propounded out of the word of God, were baptised by him. He set up schoolmasters to instruct them, and gained 600 scholars to read; collected the chief heads of religion, and composed several prayers, and translated certain Psalms into the Formosan language. This in the northern parts mostly: but in the southern also he planted churches in three and twenty towns, and promoted the worship of the true God. At last, having set divers pastors over them, being grown weak and unserviceable in body, and desirous to see his aged mother and native country, he returned home again. This narration is published in Latin by Casp. Sebellius, and prefixed to his book called 'Antidotum Ambitionis,' and attested by several others. See the Narrative published at London 1650."—Vol. i. p. 461, 1st edit.

REVIEW OF NEW PUBLICATIONS.

Practical Piety; or the Influence of the Religion of the Heart on the Conduct of the Life. By HANNAH MORE. 2 vols. 4th Edit. Cadell and Davies, London.

It is justly considered as a distinguished privilege, that in this protestant country we are permitted to think for ourselves on subjects of religion, and to consult our own conscience alone in the worship of God. There was a time when our belief was regulated by the dictates of others; and when the exercise of reason, that noble faculty, which our Creator has bestowed upon us for the highest purposes, was, with respect to the most important of all subjects, deliberately proscribed. But the age of darkness and intolerance has passed away; and every

person, it might fairly be presumed, who professes to believe in the revelation of God, would be disposed to apply to the consideration of it the best energies of his mind, and with a degree of ardour proportioned to the interests which it involves. That some difference of opinion should exist on passages of doubtful construction, and on topics of inferior moment, might reasonably be expected from the condition of fallible man; but that ignorance should be voluntary; that error and misconception should be suffered to prevail from mere habits of carelessness; that an easy assent should be afforded to delusions the most palpable, purely to avoid the pain of inquiry; that the faculty of reason, which is ever on full stretch to improve the liberal arts and to en-

large the bounds of science, should surrender to any prejudice, and to any passion, the sacred truths of the most high God, as a matter beneath the dignity of thought and the exercise of the understanding ;—that such conduct should be chargeable upon a rational creature, who professes to believe in an awful judgment and in the immortality of the soul, must be reckoned amongst those proofs of folly and perverseness, at which reflection is confounded, and for which language can hardly supply a name. Yet on what other principle can we account for many vague and unscriptural notions, which are found to exist among those that make a profession of Christianity? Ask them, whether they fix any value upon religion and they are at no loss for an answer : they seem astonished that you should doubt their sincerity. Ask them, what is the nature of religion, what are its effects, what are its promises ; and it will soon appear that their attention has never been directed to particulars. If you escape the imputation of methodism, you are indebted rather to their courtesy than their conviction.

Were we less acquainted with the contradictions and incongruities which combine to form the character of man, we should think it impossible that those, who will not proceed a single step in ordinary life without mature deliberation, should risk the most important interests upon dogmas and conjectures to which their reason has never fairly been applied. Yet such is the constitution of our nature, that on religious topics we are ready to embrace any doctrine according to the bias of prejudice ; and to trust to the judgment of others, in this case especially, where nothing should be trusted. The complaint is as old as the days of Arminius. “Sunt, quos præceptorum nimius amor ita excæcat, ut nihil non ab ipsis dictum suspiciant, et velut e cælo lapsum ancile, venerentur. Sunt quibus præjudicia et præconceptæ opiniones bonam men-

tem pervertunt, et non ratione verum, sed personis, temporibus, addo etiam privatis commodis mediantur. Non hujus solum sed et priorum sæculorum vitia queror.” Armin. Opera. Præf.

From this cause, or from mere carelessness, it happens, that one man considers the fall of our first parents as involving only a slight deterioration of character, which scarcely extends in any assignable portion to their present descendants: another believes the operation of the Holy Spirit to be all a fable. This man expects to be saved by his faith, while his life is profligate ; and that man relies upon his works, though his works and his faith are alike contemptible. And some there are, who, with a view of being upon the safe side at least, “blend their inconsistent works with a vague and unwarranted reliance on what the Saviour has done for them, and thus patch up a merit and propitiation of their own ; running the hazard of incurring the danger of punishment by their lives, and inventing a scheme to avert it by their creed.”*

If we look abroad, among the various classes of this Christian country, we shall find numbers, of all ranks and conditions, who are blinded by misconceptions similar to these. Vulgar errors are not always confined to vulgar persons ; and the exercise of our rational powers upon other topics, is no proof that they have ever been applied to questions connected with religion.

It is very possible that a man may be a profound mathematician without having turned his attention to the Bible ; and utter ignorance of divinity is perfectly consistent with a knowledge of Greek. In this fact, there is nothing to excite surprise : but is it not remarkable, that those who *do* give their time to the study of the Scriptures, and employ all the faculties of their minds in this most noble pursuit, should be branded as irrational enthusiasts by the

* See *Practical Piety*, vol. i. p. 84.

very persons who on religious subjects never reason at all? Whence this confidence of accusation?—Let the question be distinctly put. You believe that God has given a revelation of his will to man: is it rational to neglect it? You believe that life is passing fast away, and that upon your conduct in this world depend the interests of the next: and will a reasonable creature walk upon the verge of eternity, careless and insensible, as if the joys of heaven were an idle dream, the torments of the damned a fable? If this be to act upon rational principles, then indeed is the charge of fanaticism, against those who adopt a different system, fairly substantiated; and the greatest of all enthusiasts is he, who, believing in the realities of the invisible world, conducts himself as if he believed them not.

Reflections of this nature repeatedly forced themselves upon us, while perusing the volumes of which we intend in the present number to give some account. We frequently paused to exclaim, "How forcible are right words! how convincing, to every mind that is open to conviction, must these arguments prove!" But ignorance and folly have an extended dominion: and one striking proof of their influence is, that living excellence is never secure from their attacks. The real value of distinguished characters is seldom fully ascertained, till they have ceased to molest vice by their presence, and by their warnings and example to put folly to shame.

"Diram qui contudit Hydram
Notaque fatali portenta labore subegit
Comperit invidiam supremo fine domari:
Urit enim fulgere suo, qui prægravat artes
Infra se positas, extinctus amabitur idem."

To suppose that the writer of these volumes, notwithstanding the benefits which she has conferred upon mankind, should be exempted from the operation of this general law, would be a specimen of folly equal to that which we have just condemn-

ed. That Mrs. More is an enthusiast, is often asserted; but the only evidence of the charge, which we have been able to discover, arises from the circumstance of her directing the energies of a powerful and enlightened mind to the best of all causes. That she is an enemy to the exercise of reason in religious inquiries is unquestionable; for her writings abound with the best specimens of reasoning, enriched and embellished with the most striking pictures of a fine imagination. Of her dislike to good works, the proof seems to consist in the uncommon anxiety which she displays to bring religion into the ordinary concerns of life, and to give to it its full effect as a practical principle. If her hostility to the Church of England be the theme of animadversion, the demonstration is to be found in the very warm and unchanging regard which she delights to shew to its doctrines and its forms:—a regard, too, which is not, as in too many cases, assumed for a private and particular purpose, but founded upon experience of their value, and conviction of their excellence. Whether these and similar insinuations proceed from a wicked and malevolent motive, or are merely the result of ignorance and imbecility, we shall not pause to inquire: they are more than counterbalanced by the admiration and the love of the good and the wise; and these feelings of regard will certainly suffer no diminution by the publication of the volumes before us.

The object of this work is to shew the influence of true religion upon the conduct. It is divided into twenty-one chapters, containing so many distinct subjects of discussion. The basis of all religion is a right disposition of the mind; and Mrs. More, therefore, commences her labour with the establishment of Christianity as an "internal principle." Her next chapter is to shew its operation as a "practical principle;" and in the succeeding portions of her work she introduces many of the most

important and interesting considerations which relate to the cultivation of a Christian spirit and the maintenance of the Christian character. To those who are acquainted with the former writings of Mrs. More, there is no need to remark, that her views in the present publication are never superficial. She has her subject in full possession; observes all its bearings and relations; and portrays them with a fidelity of delineation which is rarely to be found. With a mind which is certainly well calculated for close reasoning, she possesses in an eminent degree the happy talent of a popular reasoner. Her arguments are at all times easy of comprehension: there is nothing recondite, nothing perplexed: and they are so adorned by liveliness of manner, propriety of allusion, and beauty of illustration, that none will complain of weariness, and few will begin the work without giving it an entire perusal. To the man of taste it will be recommended by its felicity of composition, and the familiarity which it bespeaks with the best models both of poetry and prose: the man of reflection will be gratified by the development of character, and knowledge of the world, contained in every chapter: whilst the pious will be farther delighted by its just views and weighty observations.

It has been urged, and perhaps not without reason, against some writers of acknowledged piety, that whilst Christianity is exhibited by them in her native excellence, she is made to appear with an unamiableness of manner, and a sternness of countenance, which are more calculated to repel than to invite. In the pages of Mrs. More she is introduced to us in all her loveliness of feature, and all her graces of attraction. Her form, indeed, bears the impress of majesty, but it is of majesty softened by benevolence; whilst faith, and hope, and charity, are the inseparable companions of her way; at once her ornament and

her strength. By some thoughtless critic, it is possible that Mrs. More may be condemned as a *rigid* moralist; but by no person, we believe, as a harsh one. That she is serious in a very serious cause, ought scarcely to be urged as matter of accusation: eternity is no light concern, and none but fools will make a mock at sin. But her seriousness has no tincture of the morose, nor is her religion allied to gloom: it is suited to the real condition of man, and is calculated to make him happy. Those who tell us merely of the beauty of virtue, and the ease of its attainment, are moralists unworthy of the name. The authoress of these volumes writes with a thorough knowledge of the human heart: she is intimately acquainted with all its means of self-delusion—with its frailties and its follies—with its semi-perceptions of truth and its subtleties of evasion; and she explores its most secret recesses. Much as we admire this treatise on other accounts, we should be disposed to fix upon this intimate knowledge of the heart as its most striking and characteristic excellence. No young person could have written these pages: the remarks which they contain, are the result of long and diligent observation of every thing that is passing within, and of much that is acting around us. It is impossible to peruse them without feeling that they do indeed "hold the mirror up to nature:" they present us with a picture of ourselves—a picture drawn from the life: and of those for whom this work is intended, he must be raised high above the common lot of mortality, or lamentably depressed below it, who does not, on the perusal, repeatedly acknowledge, Such has been my conduct, and such have been my excuses.

But it is time to introduce to our readers the book itself; and it seems necessary to apologize for having so long detained them. In the few pages which we can spare for extracts, it will hardly be expected that we should do more than pre-

duce specimens of the writer's manner. Many passages, which we had marked for insertion, we are compelled to omit; and we are the less disposed to regret this circumstance, from the persuasion that the work will be very generally read.

In the first chapter, entitled "Christianity an internal Principle," the object proposed in these volumes is thus described.

"The religion which it is the object of these pages to recommend, has been sometimes misunderstood, and not seldom misrepresented. It has been described as an unproductive theory, and ridiculed as a fanciful extravagance. For the sake of distinction, it is here called, *the religion of the heart*. There it subsists as the fountain of spiritual life; thence it sends forth, as from the central seat of its existence, supplies of life and warmth through the whole frame: *there* is the soul of virtue, *there* is the vital principle which animates the whole being of a Christian.

"This religion has been the support and consolation of the pious believer in all ages of the church. That it has been perverted both by the cloistered and the un-cloistered mystic, not merely to promote abstraction of mind, but inactivity of life, makes nothing against the principle itself. What doctrine of the New Testament has not been made to speak the language of its injudicious advocate, and turned into arms against some other doctrine which it was never meant to oppose?

"But if it has been carried to a blameable excess by the pious error of holy men, it has also been adopted by the less innocent fanatic, and abused to the most pernicious purposes. His extravagance has furnished to the enemies of internal religion, arguments, or rather invectives, against the sound and sober exercises of genuine piety. They seize every occasion to represent it as if it were criminal, as the foe of morality; ridiculous, as the infallible test of an unsound mind; mischievous, as hostile to active virtue; and destructive, as the bane of public utility.

"But if these charges be really well founded, then were the brightest luminaries of the Christian church; then were Horne, and Porteous, and Beveridge; then were Hooker, and Taylor, and Herbert; Hopkins, Leighton, and Usher; Howe, and Baxter; Ridley, Jewell, and Hooper;—then were Chrysostome, and Augustine, the reformers and the fathers; then were the goodly fellowship of the prophets, then

were the noble army of martyrs, then were the glorious company of the apostles, then was the disciple whom Jesus loved, then was Jesus himself—I shudder at the implication—dry speculatists, frantic enthusiasts, enemies to virtue, and subverters of the public weal.

"Those who disbelieve, or deride, or reject this inward religion, are much to be compassionated. Their belief that no such principle exists, will, it is to be feared, effectually prevent its existing in themselves, at least, while they make their own state the measure of their general judgment. Not being sensible of the required dispositions, in their own hearts, they establish this as a proof of its impossibility in all cases. This persuasion, as long as they maintain it, will assuredly exclude the reception of divine truth. What they assert can be true in no case, cannot be true in their own. Their hearts will be barred against any influence in the power of which they do not believe. They will not desire it; they will not pray for it, except in the Liturgy, *where it is the decided language*: they will not addict themselves to those pious exercises to which it invites them, exercises which it ever loves and cherishes. Thus they expect the end, but avoid the way which leads to it; they indulge the hope of glory, while they neglect or pervert the means of grace. But let not the formal religionist, who has, probably, never sought, and therefore never obtained, any sense of the spiritual mercies of God, conclude that there is, therefore, no such state. His having no conception of it is no more a proof that no such state exists, than it is a proof that the cheering beams of a genial climate have no existence, because the inhabitants of the frozen zone have never felt them." Vol. I. pp. 11—15.

Should any lingering suspicion still be entertained that the doctrines inculcated in this work are merely theoretical, we should hope that the perusal of the next chapter will remove the mistake. The root of all excellence is religion in the heart: the fruits of it are to be exhibited in the conduct.

"There is a class of visionary, but pious writers, who seem to shoot as far beyond the mark as mere moralists fall short of it. Men of low views and gross minds may be said to be wise *below* what is written, while those of too subtle refinement are wise *above* it. The one grovels in the dust from the inertness of their intellectual faculties;

while the others are lost in the clouds by stretching them beyond their appointed limits. The one build spiritual castles in the air, instead of erecting them on the "holy ground" of Scripture; the other lay their foundation in the sand, instead of resting it on the Rock of ages. Thus, the superstructure of both is equally unsound.

"God is the fountain from which all the streams of goodness flow; the centre from which all the rays of blessedness diverge. All our actions are, therefore, only good, as they have a reference to him: the streams must revert back to their fountain, the rays must converge again to their centre.

"If love of God be the governing principle, this powerful spring will actuate all the movements of the rational machine. The essence of religion does not so much consist in actions as affections. Though right actions, therefore, as from an excess of courtesy they are commonly termed, may be performed where there are no right affections; yet are they a mere carcase, utterly destitute of the soul, and, therefore, of the substance of virtue. But neither can affection substantially and truly subsist without producing right actions; for never let it be forgotten, that a pious inclination which has not life and vigour sufficient to ripen into act when the occasion presents itself, and a right action which does not grow out of a sound principle, will neither of them have any place in the account of real goodness. A good inclination will be contrary to sin, but a mere inclination will not subdue sin.

"The love of God, as it is the source of every right action and feeling, so is it the only principle which necessarily involves the love of our fellow-creatures. As man we do not love man. There is a love of partiality but not of benevolence; of insensibility but not of philanthropy; of friends and favourites, of parties and societies, but not of man collectively. It is true we may, and do, without this principle, relieve his distresses, but we do not bear with his faults. We may promote his fortune, but we do not forgive his offences; above all, we are not anxious for his immortal interests. We could not see him want without pain, but we can see him sin without emotion. We could not hear of a beggar perishing at our door without horror, but we can, without concern, witness an acquaintance dying without repentance. Is it not strange that we must participate something of the divine nature, before we can really love the human? It seems, indeed, to be an insensibility to sin, rather than want of benevolence to mankind, that makes us na-

turally pity their temporal and be careless of their spiritual wants; but does not this very insensibility proceed from the want of love to God?

"As it is the habitual frame, and predominating disposition, which are the true measure of virtue, incidental good actions are no certain criterion of the state of the heart; for who is there, who does not occasionally do them? Having made some progress in attaining this disposition, we must not sit down satisfied with propensities and inclinations to virtuous actions, while we rest short of their actual exercise. If the principle be that of sound Christianity, it will never be inert. While we shall never do good with any great effect, till we labour to be conformed, in some measure, to the image of God; we shall best evince our having obtained something of that conformity, by a course of steady and active obedience to God." Vol. i. pp. 32-36.

"There cannot be a more striking instance, how emphatically every doctrine of the Gospel has a reference to practical goodness, than is exhibited by St. Paul, in that magnificent picture of the resurrection, in his Epistle to the Corinthians, which our church has happily selected, for the consolation of survivors at the last closing scene of mortality. After an inference as triumphant as it is logical, that because 'Christ is risen, we shall rise also;' after the most philosophical illustration of the rising of the body from the dust, by the process of grain sown in the earth, and springing up into a new mode of existence; after describing the subjugation of all things to the Redeemer, and his laying down the mediatorial kingdom; after sketching with a seraph's pencil, the relative glories of the celestial and terrestrial bodies; after exhausting the grandest images of created nature, and the dissolution of nature itself; after such a display of the solemnities of the great day, as makes this world, and all its concerns, shrink into nothing: in such a moment, when, if ever, the rapt spirit might be supposed too highly wrought for precept and admonition—the apostle wound up, as he was, by the energies of inspiration, to the immediate view of the glorified state—the last trumpet sounding—the change from mortal to immortality effected in the twinkling of an eye—the sting of death drawn out—victory snatched from the grave—then, by a turn, as surprising as it is beautiful, he draws a conclusion as unexpectedly practical as his premises were grand and awful:—'Therefore, my beloved brethren, be ye steadfast, unmove-

ble, always abounding in the work of the Lord.' Then at once, by another quick transition, resorting from the duty to the reward, and winding up the whole with an argument as powerful as his rhetoric had been sublime, he adds—'forasmuch as ye know that your labour is not in vain in the Lord.'" Vol. i. pp. 49—51.

The last passage affords a beautiful specimen of the style, elevated by the sentiment, and naturally rising with the subject. It is eloquent without violence, and dignified without labour: the production of a mind equal to the perception of the true sublime, and of a heart deeply interested in the awful realities which are presented to the view. The whole of these two chapters is admirable.

The next is a valuable chapter, on "Mistakes in Religion." The importance of the subject tempts us to the following quotation.

"Among the many mistakes in religion, it is commonly thought that there is something so unintelligible, absurd, and fanatical in the term conversion, that those who employ it run no small hazard of being involved in the ridicule it excites. It is seldom used but ludicrously, or in contempt. This arises partly from the levity and ignorance of the censurer, but perhaps as much from the imprudence and enthusiasm of those who have absurdly confined it to real or supposed instances of sudden or miraculous changes from profligacy to piety. But surely, with reasonable people, we run no risk in asserting that he, who being awakened by any of those various methods which the Almighty uses to bring his creatures to the knowledge of himself, who seeing the corruptions that are in the world, and feeling those with which his own heart abounds, is brought, whether gradually or more rapidly, from an evil heart of unbelief, to a lively faith in the Redeemer; from a life, not only of gross vice, but of worldliness and vanity, to a life of progressive piety; whose humility keeps pace with his progress; who, though his attainments are advancing, is so far from counting himself to have attained, that he presses onward with unabated zeal, and evidences, by the change in his conduct, the change that has taken place in his heart—such a one is surely as sincerely converted, and the effect is as much produced by the same divine energy, as if some instantaneous revolution in his character had given it a miraculous appearance. The doctrines of Christ. Observ. No. 117.

Scripture are the same now as when David called them 'a law *converting* the soul and giving *light* to the eyes.' This is perhaps the most accurate and comprehensive definition of the change for which we are contending, for it includes both the illumination of the understanding, and the alteration in the disposition.

"If then this obnoxious expression signify nothing more nor less than that change of character which consists in turning from the world to God, however the *term* may offend, there is nothing ridiculous in the *thing*. Now, as it is not for the *term* which we contend, but for the principle conveyed by it; so it is the principle and not the *term*, which is the real ground of objection; though it is a little inconsistent that many who would sneer at the idea of conversion, would yet take it extremely ill if it were suspected that their hearts were not turned to God.

"*Reformation*, a term against which no objection is ever made, would, if words continued to retain their primitive signification, convey the same idea. For it is plain that to *re-form* means to make anew. In the present use, however, it does not convey the meaning in the same extent, nor indeed does it imply the operation of the same principle. Many are reformed on human motives; many are partially reformed; but only those who, as our great Poet says, are 'reformed altogether,' are converted. There is no complete reformation in the conduct affected without a revolution in the heart. Ceasing from some sins; retaining others in a less degree; or adopting such as are merely creditable; or flying from one sin to another; or ceasing from the external act without any internal change of disposition, is not Christian reformation. The new principle must abolish the old habit, the rooted inclination must be subdued by the substitution of an opposite one. The natural bias must be changed. The actual offence will no more be pardoned than cured if the inward corruption be not eradicated. To be 'alive unto God through Jesus Christ' must follow 'the death unto sin.' There cannot be new aims and ends where there is not a new principle to produce them. We shall not choose a new path until a light from heaven direct our choice and 'guide our feet.' We shall not 'run the way of God's commandments' till God himself enlarge our heart." Vol. i. pp. 59—63.

It would be a pleasing task, if our limits would permit it, to furnish a short account of every chapter. This task, however, we are compelled to decline; and we do it with less re-

luctance, from the hope that many, who read these pages, will be induced to study the work itself: let their censure be directed against us, if they fail to receive from the perusal both pleasure and improvement. In the following paragraphs, we select a few passages from three very excellent chapters, on "Prayer," on "Christian Holiness," and on "the comparatively small Faults and Virtues."

"We are often deceived both as to the principle and the effect of our prayers. When from some external cause the heart is glad, the spirits light, the thoughts ready, the tongue voluble, a kind of spontaneous eloquence is the result; with this we are pleased, and this ready flow we are willing to impose on ourselves for piety.

"On the other hand, when the mind is dejected, the animal spirits low, the thoughts confused; when apposite words do not readily present themselves, we are apt to accuse our hearts of want of fervor, to lament our weakness and to mourn that because we have had no pleasure in praying, our prayers have, therefore, not ascended to the throne of mercy. In both cases, we perhaps judge ourselves unfairly. These unready accents, these faltering praises, these ill-expressed petitions, may find more acceptance than the florid talk with which we were so well satisfied: the latter consisted, it may be, of shining thoughts, floating on the fancy, eloquent words dwelling only on the lips; the former was the sighing of a contrite heart, abased by the feeling of its own unworthiness, and awed by the perfections of a holy and heart-searching God. The heart is dissatisfied with its own dull and tasteless repetitions, which, with all their imperfections, Infinite Goodness may perhaps hear with favour. — We may not only be elated with the fluency but even with the ferven-

cy of our prayers. Vanity may grow out of the very act of renouncing it, and we may begin to feel proud at having humbled ourselves so eloquently.

"There is, however, a strain and spirit of prayer equally distinct from that facility and copiousness for which we certainly are never the better in the sight of God, and from that constraint and dryness for which we may be never the worse. There is a simple, solid, pious strain of prayer in which the supplicant is so filled and occupied with a sense of his own dependence, and of the importance of the things for which he asks, and so persuaded of the power and grace of God through Christ to give him those things, that while he is engaged in it, he does not merely imagine, but feels assured that God is nigh to him as a reconciled father, so that every burden and doubt are taken off from his mind. 'He knows,' as St. John expresses it, 'that he has the petitions he desired of God,' and feels the truth of that promise, 'while they are yet speaking, I will hear.' This is the perfection of prayer." Vol. i. pp. 126—129.

"The law of holiness, then, is a law binding on all persons without distinction, not limited to the period nor to the people to whom it was given. It reaches through the whole Jewish dispensation, and extends, with wider demands and higher sanctions, to every Christian, of every denomination, of every age, and every country.

"A more sublime motive cannot be assigned why we should be holy than because 'the Lord our God is holy.' Men of the world have no objection to the terms virtue, morality, integrity, rectitude; but they associate something overacted, not to say hypocritical, with the term holiness, and neither use it in a good sense when applied to others, nor would wish to have it applied to themselves, but make it over, with a little suspicion, and not a little derision, to puritans and enthusiasts.

"This suspected epithet, however, is surely rescued from every injurious association, if we consider it as the chosen attribute of the Most High. We do not presume to apply the terms virtue, probity, morality, to God; but we ascribe holiness to him because he first ascribed it to himself, as the aggregate and consummation of all his perfections." Vol. i. pp. 222, 223.

"Traces more or less of the holiness of God may be found in his works, to those who view them with the eye of faith: they are more plainly visible in his providences; but it is in his word that we must chiefly look for the manifestations of his holiness. He is every where described as perfectly holy in himself, as a model to be imitated

"* Of these sort of repetitions, our admirable church liturgy has been accused as a fault; but this defect, if it be one, happily accommodates itself to our infirmities. Where is the favoured being whose attention never wanders, whose heart accompanies his lips in every sentence? Is there no absence of mind in the petitioner, no wandering of the thoughts, no inconstancy of the heart, which these repetitions are wisely calculated to correct, to rouse the dead attention, to bring back the strayed affections?"

by his creatures, and, though with an interval immeasurable, as imitable by them.

"The great doctrine of redemption is inseparably connected with the doctrine of sanctification. As an admirable writer has observed, 'if the blood of Christ reconcile us to the justice of God, the spirit of Christ is to reconcile us to the holiness of God.' When we are told, therefore, that Christ is made unto us 'righteousness,' we are in the same place taught that he is made unto us sanctification; that is, he is both justifier and sanctifier. In vain shall we deceive ourselves by resting on his sacrifice, while we neglect to imitate his example.

"The glorious spirits which surround the throne of God are not represented as singing hallelujahs to his omnipotence, nor even to his mercy, but to that attribute which, as with a glory, encircles all the rest. They perpetually cry, Holy, holy, holy, Lord God of Hosts; and it is observable, that the angels which adore him for his holiness are the ministers of his justice. Those pure intelligences perceive, no doubt, that this union of attributes constitutes the divine perfection.

"This infinitely blessed Being then, to whom angels and archangels, and all the hosts of heaven, are continually ascribing holiness, has commanded us to be holy. To be holy because God is holy, is both an argument and a command. An argument founded on the perfections of God, and a command to imitate him. This command is given to creatures, fallen indeed, but to whom God graciously promises strength for the imitation. If we do not endeavour to imitate him whom we worship, we do not worship him in sincerity. It is obvious that we see little of the infinite excellences of that Being to some faint resemblance of which we do not endeavour to aspire. If in God holiness implies an aggregate of perfections; in man, even in his low degree, it is an incorporation of the Christian graces.

"The holiness of God, indeed, is confined by no limitation; ours is bounded, finite, imperfect. Yet let us be sedulous to extend our little sphere. Let our desires be large, though our capacities are contracted. Let our aims be lofty, though our attainments are low. Let us be solicitous that no day pass without some augmentation of our holiness, some added height in our aspirations, some wider expansion in the compass of our virtues. Let us strive every day for some superiority to the preceding day, something that shall distinctly mark the passing scene with progress; something that shall inspire an humble hope that we are rather less unfit for

heaven to-day, than we were yesterday. The celebrated artist who has recorded that he passed no day without drawing a line, drew it not for repetition but for progress: not to produce a given number of strokes, but to forward his work, to complete his design. The Christian, like the painter, does not draw his lines at random: he has a model to imitate, as well as an outline to fill. Every touch conforms him more and more to the great original. He who has transfused most of the life of God into his soul, has copied it most successfully." Vol. i pp. 223—227.

"The lesser qualities of the human character are like the lower people in a country; they are numerically, if not individually, important. If well regulated, they become valuable from that very circumstance of numbers which under a negligent administration, renders them formidable. The peace of the individual mind, and of the nation, is materially affected by the discipline in which these inferior orders are maintained. Laxity and neglect in both cases are subversive of all good government.

"But if we may be allowed 'to glance from earth to heaven,' perhaps the beauty of the lesser virtues may be still better illustrated by that long and luminous track made up of minute and almost imperceptible stars, which though separately too inconsiderable to attract attention, yet from their number and their confluence, form that soft and shining stream of light every where discernible, and which always corresponds to the same fixed stars, as the smaller virtues do to their concomitant great ones.—Without pursuing the metaphor to the classic fiction that the Galaxy was the road through which the ancient heroes went to heaven, may we not venture to say that Christians will make their way thither more pleasant by the consistent practice of the minuter virtues?

"Every Christian should consider religion as a fort which he is called to defend. The meanest soldier in the army, if he add patriotism to valour, will fight as earnestly as if the glory of the contest depended on his single arm. But he brings his watchfulness as well as his courage into action. He strenuously defends every pass he is appointed to guard, without inquiring whether it be great or small. There is not any defect in religion or morals so little as to be of no consequence. Worldly things may be little, because their aim and end may be little. Things are great or small, not according to their ostensible importance, but according to the magnitude of their object, and the importance of their consequences.

"The acquisition of even the smallest virtue being, as has been before observed, an actual conquest over the opposite vice, doubles our moral strength. The spiritual enemy has one subject less, and the conqueror one virtue more.

"By allowed negligence in small things, we are not aware how much we injure religion in the eye of the world. How can we expect people to believe that we are in earnest in great points, when they see that we cannot withstand a trivial temptation, against which resistance would have been comparatively easy? At a distance, they hear with respect of our general characters. They become domesticated with us, and discover the same failings, littlenesses, and bad tempers, as they have been accustomed to meet with in the most ordinary persons." Vol. i. pp. 237—239.

The second volume commences with some observations on "Self-love:" we shall presently notice some objections, which have been advanced against the reasoning. The 14th chapter is "On the Conduct of Christians with the Irreligious." It is not sufficient that a Christian is desirous to do good; he should be careful to make the attempt in a kind spirit, and with a conciliating manner. By these means animosity will be subdued, and calumny will, in a great measure, die away. Truth itself is frequently obnoxious; but the best mode to extend its influence, is to avoid every thing offensive in enforcing it. In the character of Jesus Christ, we have a perfect specimen of all that is amiable and engaging: his disciples sometimes knew not what spirit they were of; and in this respect at least, too many professing Christians, in modern times, are found to resemble them. But the cause of Christianity suffers, whenever her advocate is fairly chargeable with vulgarity of manner, or intolerance of spirit.

The "Propriety of introducing Religion in general Conversation," which forms the subject of the next chapter, has been often discussed. That Mrs. More is an advocate for the practice will be readily believ-

ed; but the "trite and trivial repetition of serious remarks," which forms so much of the small talk of gossiping Christians, is not included in her notion of religious conversation. The practice which she recommends is calculated to profit; and the arguments by which it is enforced are unanswerable. The felicity of the following passage need scarcely be pointed out.

"That allusions involving religious questions are often productive of dispute and altercation, is a fact, which, though greatly exaggerated, must yet in a degree be admitted. This circumstance may in some measure account for the singular reception which a religious remark is often observed to meet with in the world. It is curious to notice the surprise and alarm which, on such occasions, will frequently pervade the party present. The remark is received as a stranger-guest, of which no one knows the quality or intentions. And, like a species of intellectual foundling, it is cast upon the company without a friend to foster its infancy, or to own any acquaintance with the parent. A fear of consequences prevails. It is obvious that the feeling is—'We know not into what it may grow; it is therefore safer to stifle it in the birth.' This if not the avowed is the implied sentiment.

"But is not this delicacy, this *mauvaise honte*, so peculiar perhaps to our countrymen on religious subjects, the very cause which operates so unfavourably upon that effect which it labours to obviate? Is not the very infrequency of moral or religious observations, a sufficient account to be given both of the perplexity and the irritation said to be consequent upon their introduction? And were not religion (we mean such religious topics as may legitimately arise in mixed society) banished so much as it is from conversation, might not its occasional recurrence become by degrees as natural, perhaps as interesting, certainly as instructive, and after all as safe, as 'a close committee on the weather,' or any other of the authorized topics which are about as productive of amusement as of instruction? People act as if religion were to be regarded at a distance, as if even a respectful ignorance were to be preferred to a more familiar approach. This reserve, however, does not give an air of respect so much as of mystery to religion. An able writer* has

"* Bishop Sherlock."

observed, 'that was esteemed the most sacred part of pagan devotion which was the most impure; and the only thing that was commendable in it is, that it was kept a great mystery.' He approves of nothing in this religion but the modesty of withdrawing itself from the eyes of the world.—But Christianity requires not to be shrouded in any such mysterious recesses. She does not, like the eastern monarchs, owe her dignity to her concealment. She is, on the contrary, most honoured where most known, and most revered where more clearly visible." Vol ii. pp. 63—66.

The 16th chapter, "On Christian Watchfulness," we would particularly recommend, with all due respect, to members of the clerical order. Admonitions are frequently offered to them, of which the object is neither very kind, nor the tone very friendly; but the suggestions contained in this chapter are offered by one who has never been wanting in attachment to the church, nor in regard to its ministers; and we have no doubt that they will be received in the spirit with which they are made. To the whole of the three last chapters we could earnestly invite the frequent and serious consideration of the younger clergy.

We select two passages from a very weighty chapter, "On Insensibility to Eternal Things," which will afford, we think, a fair specimen of Mrs. More's general style of writing: the manner is lively, the reasoning is correct, and the illustrations are judicious and forcible.

"Insensibility to eternal things, in beings who are standing on the brink of eternity is a madness which would be reckoned among prodigies, if it were not so common. It would be altogether incredible, if the numberless instances we have of it, were only related, and not witnessed, were only heard of, and not experienced.

"If we had a certain prospect of a great estate and a splendid mansion, which we knew must be our's in a few days; and not only our's as a bequest, but an inheritance; not only as a possession but a perpetuity; if, in the mean time, we rented, on a precarious lease, a paltry cottage in bad repair, ready to fall, and from which we knew we

must at all events soon be turned out, depending on the proprietor's will, whether the ejectment might not be the next minute; would it argue wisdom, or even common sense, totally to overlook our near and noble reversion, and to be so fondly attached to our falling tenement, as to spend great part of our time and thoughts in supporting its ruins by props, and concealing its decays by decorations? To be so absorbed in the little sordid pleasures of this frail abode, as not even to cultivate a taste for the delights of the mansion, where such treasures are laid up for us, and on the possession of which we fully reckon in spite of our neglect; this is an excess of inconsideration, which must be seen to be credited.

"It is a striking fact, that the acknowledged uncertainty of life drives worldly men to make sure of every thing depending on it except their eternal concerns. It leads them to be regular in their accounts, and exact in their bargains. They are afraid of risking ever so little property, on so precarious a tenure as life, without insuring a reversion. There are even some who speculate on the uncertainty of life as a trade. Strange, that this accurate calculation of the duration of life should not involve a serious attention to its end! Strange, that the critical annuitant should totally overlook his perpetuity! Strange, that in the prudent care not to risk a fraction of property, equal care should not be taken, not to risk eternal salvation!

"Plutarch informs us that the Spartans so much valued the life of a citizen, that before they condemned any one to capital punishment, nothing could surpass the patience of their inquiries, the accuracy of their examinations, the liberty of defence they allowed the criminal, and the slowness with which they pronounced his sentence. Even after judgment was passed, a long space was permitted to elapse before its execution. The reason they assigned to one who inquired the cause of their extreme deliberation was, because it was a case in which *an error was incorrigible*. When shall we see Christians as much afraid of a mistake in their own immortal concerns, as these wise pagans were in what related to the short human existence of a malefactor?

"We are not supposing flagitious characters, remarkable for any thing which the world calls wicked; we are not supposing their wealth obtained by injustice, or increased by oppression. We are only supposing a soul drawn aside from God, by the alluring baits of the world, which, like the treacherous lover of Atalanta, causes him to lose the victory by throwing golden apples in his way. The shining baits are

obtained, but the race is lost!" Vol. ii. pp. 131—134.

"A man absorbed in a multitude of secular concerns, decent but unawakened, listens with a kind of respectful insensibility to the overtures of religion. He considers the church as venerable from her antiquity, and important from her connection with the state. No one is more alive to her political, nor more dead to her spiritual importance. He is anxious for her existence, but indifferent to her doctrines. These he considers as a general matter in which he has no individual concern, or rather as the exclusive concern of the clergy. He considers religious observances as something decorous but unreal, as a grave custom made respectable by public usage, and long prescription. He admits that the poor who have little to enjoy, and the idle who have little to do, cannot do better than make over to God that time which cannot be turned to a more profitable account. Religion, he thinks, may properly enough employ leisure, and occupy old age. But though both advance towards himself with no imperceptible step, he is still at a loss to determine the precise period when the leisure is sufficient, or the age enough advanced. It recedes as the destined season approaches. He continues to intend moving, but he continues to stand still.

"Compare his drowsy sabbaths with the animation of the days of business, you would not think it was the same man. The one are to be got over, the others are enjoyed. He goes from the dull decencies, the shadowy forms, for such they are to him, of public worship, to the solid realities of his worldly concerns, to the cheerful activities of secular life. These he considers as bounden, almost as exclusive duties. The others indeed may not be wrong, but these he is sure are right. The world is his element. Here he breathes freely his native air. Here he is substantially engaged. Here his whole mind is alive, his understanding broad awake, all his energies are in full play; his mind is all alacrity; his faculties are employed, his capacities are filled; here they have an object worthy of their widest expansion. Here his desires and affections are absorbed. The faint impression of the Sunday's sermon fades away, to be as faintly revived on the Sunday following, again to fade in the succeeding week. To the sermon he brings a formal ceremonious attendance; to the world he brings all his heart and soul, and mind, and strength. To the one he resorts in conformity to law and custom; to induce him to resort to the other, he wants no law, no sanction, no invitation, no argument. His will is of the party. His passions are volunteers. The invisible things of heaven

are clouded in shadow, are lost in distance. The world is lord of the ascendant. Riches, honours, power, fill his mind with brilliant images. They are present, they are certain, they are tangible. They assume form and bulk. In these, therefore, he cannot be mistaken; in the others he may. The eagerness of competition, the struggle for superiority, the perturbations of ambition, fill his mind with an emotion, his soul with an agitation, his affections with an interest, which though very unlike happiness, he yet flatters himself is the road to it. This factitious pleasure, this tumultuous feeling, produces at least that negative satisfaction of which he is constantly in search—it keeps him from himself." Vol. ii. pp. 148—151.

In closing those quotations, we are compelled to acknowledge, that upon some of the best chapters in the work we have not offered a single remark: among these are the eighth, the eleventh, and the nineteenth. The reason for this omission is, that our limits will not allow us to transcribe largely; and we are unwilling, by an inadequate account, to diminish the impression which a perusal of them must excite.

That a work like the present, which introduces a considerable variety of religious subjects, discussed upon Christian principles, should meet with the approbation of all who profess to be reasoners, can hardly be expected. The plain and simple doctrines of the Gospel of Christ, have from the period of their promulgation been a ground of offence; and it were absurd to imagine, that those who in the present day refuse submission to the authority of Scripture, will shew much deference to writers who take their stand upon scriptural ground. To those who consider all religion as comprised in certain reveries of a fanatical faith, the strict scrutiny into conduct, which is enjoined in these pages, will appear little better than a dereliction of their creed and an abandonment of their privileges. The champion for good works alone, will be offended on two accounts: for as persons of this class are

never very remarkable for abounding in the good deeds which they so loudly praise, they will contend that the moral standard of these volumes is far too high ; and they will farther maintain, that the principle of faith operating upon the heart by the influence of heavenly agency, is in the last degree enthusiastic and absurd.

Objections of this nature have been lately advanced, with others equally valid, by a writer in the *Monthly Review*.* Whether it be worth our labour to expose the childish sophistry of the article in question, we can scarcely determine ; for on what Christian principle can we contend with those who deny the most important of Christian doctrines ? We must frankly confess, that we do not expect, by any arguments drawn from the Scriptures, to produce much effect upon the reviewer : but the discussion may possibly be useful to others : and we shall therefore proceed to shew, that the Reviewer's objections to the morality of Mrs. More's work are frivolous ; that his statement and refutation of her doctrines are unfair ; and that the manner and spirit of his attack, for such it must be called, discover neither good breeding nor good taste. In noticing this critique we are not moved by any alarm for the peace or fame of the excellent authoress, but rather by having observed that some of his objections, less distinctly stated, are too current among conversation critics, with whom the tone and tem-

per both of text and comment sometimes weigh more than right aims and sound arguments.

We first have it, on the word of a wit, that Mrs. More's "*Practical Piety* contains more piety than can be practised." This gentleman is greatly obliged to our Reviewer for giving notoriety to his bon-mot : still more for the candour and modesty with which he confesses it a borrowed sparkle, since its singular brilliance might have misled us to ascribe it to the ingenious critic himself : but still more is he favoured by the argumentative support here given to this popular opinion, so happily expressed. We are gravely apprised that the majority will join in it : as though it were matter of new and doubtful observation, that numbers have a general distaste for works of this character ; that they relish better a low and equivocal morality, served up in elegant maxims, or in the agreeable envelope of fiction. Surely it is detracting little from the merit and consistency of Christian moralists to say, that the purity and elevation of their principles are calculated to discourage and disappoint the irreligious. If this be just cause of censure, how strictly applicable is it to the writings of the New Testament ; and most of all, to the precepts and doctrines of that great Instructor, of whom even his enemies said "never man spake like this man." We cannot forget the impressive declarations of Christ, in proof that the religion he came to teach is the religion of the heart. While we have his words recorded,—"God is a spirit, and must be worshipped in spirit and in truth :"—"I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment ; for by thy words thou shalt be justified, and by thy words shalt thou be condemned,"—can it be esteemed less than gross inadvertence to charge a teacher in the school of Christ with assuming too

* The class of reviewers to whom we have hitherto been accustomed, have in general been little remarkable for their regard to the truths of Christianity. A very honourable exception has recently appeared in the *British Review*, of which the third number has just been published. In their account both of Mrs. More's work and of other publications on religious subjects, the writers of that review have defended the cause of sound principle in the spirit of Christian moderation, and with a degree of talent certainly inferior to few of their contemporaries.

high a tone, or fixing too raised a standard of morals? Will it be affirmed that Mrs. More's refinements are not to be found in the Gospel? It is obvious that she addresses the refined classes of a refined age. Her works, as coming from a polished and reflecting mind, and from a character accustomed to the higher walk of society, would naturally be best adapted to a select order of readers. We find in all of them feelings and situations which the less cultivated will hardly recognise; courses of thought in which they will not readily accompany her; and especially that nice inquest into motives, and close scrutiny of the heart, which it requires habits of reflection, and some proficiency in self-acquaintance, to appropriate. Above all, we find that undeviating adherence to the requisitions of Christianity, which demands a serious concern about religion to predispose the heart in their behalf, or to prevent their encountering a portion of prejudice, or even disgust. But, in order to shew that Mrs. More's Christian morality "is in certain points pushed to an unjustifiable extreme," it must be proved that she has pushed it beyond the principles of the doctrine of Christ.

The point which is selected by this critic for its peculiar extravagance, is her alleged attempt to annihilate self-love, which he kindly informs us is as impossible as to annihilate the passions and affections. This objection is repeated more at large in his comment on the chapter entitled "Self-love." On the subject of self-love, misapprehension may possibly arise from the disputable import of the term. If we intend by it, the desire of personal good or happiness, which is a first principle in our nature, the idea of extirpating or suppressing that principle is visionary, and the condemnation of it absurd. But if self-love be understood in its more common, and, we may add, scriptural, acceptation, it certainly describes a corrupt principle. It seems to have

been employed in this sense chiefly for the sake of its comprehensiveness, since, besides being liable to be erroneously or perversely confounded with the former signification, it is in itself somewhat too indefinite, standing for various distinct dispositions of the mind,—as self-importance, self-idolatry, self-deception, and self-will. It is probably used thus by St. Paul, when he predicts to Timothy the sins of future times: "For men shall be lovers of their own selves, covetous, boasters," &c.: Self-love appearing as a sort of title, generally descriptive or inclusive of the evil catalogue which follows. It is, no doubt, a bold and compendious use of words, which comprises so many vices of the heart and life under this single name: yet is it not justified by the lamentable fact, that such are the customary channels in which this active principle moves and operates? How is self-love evinced by mankind? Is it in first uniformly seeking the supreme good, and all inferior good subordinately or in reference to it? Is it in conforming to the maxim of the poet, "Virtue alone is happiness below?" Were self-love thus manifested, the moralist would rejoice in beholding a wise and excellent gift directed to its right and noble end. But do we not actually see its misdirected energy prompting dependent creatures to pride and murmurings; creatures of one family, to mutual injustice and violence; creatures under the eye of Omniscience, to attempt deceit; deluding those whom conscience and revelation should teach to consult the whole scope of their interests as immortal beings, into a base preference for the most limited and perishable pleasures? Do we not see, in fine, the universal and innocent desire of good perverted into a blind desire of obtaining present good at any price? Do we not see self-love hurrying unhappy man into the stream, and down the very gulf, of self-destruction?—It is this too just view of the

effects of self-love, which explains its adoption as a generic term for the bad dispositions of our nature. Those dispositions, and the works that spring from them, evidently originate in a false and depraved self-love. Neither do the contingent good effects arising from this principle, prove its purity or direct tendency to good; nor the circumstances of its being an original law of our nature, prove it to be incorrupt as it now exists in our nature. We cannot justly conclude that lightning is not a physical evil, and a destructive phenomenon, either because thunder-storms have a salutary effect in agitating and clearing the atmosphere, or because fire is a necessary element in the composition of our world.

We are not, however, contending for the strict propriety of the term self-love thus applied, nor do we know any which might be substituted for it, as selfishness has a more circumscribed sense. We should prefer treating separately of the moral dispositions it includes; for when they are condemned in the mass under this ambiguous name, even minds aware of the real meaning to be attached to it, are apt (from the impulse of the accused principle itself, arresting judgment, as it were, in its own defence) to hesitate at the unwelcome paradox. We do not wonder that the reader when he is told, "Self-love is the centre of the unrenewed heart," has paused to ask himself, And not of the renewed also? Yet if he look at the detail, and find that it is an injurious and deceitful self-love, which is every where detected and disgraced, candour will forbid him to persist in a misconstruction. Else it admits of doubt whether he will be prevented by veneration for him who gave it, from secretly cavilling at the Saviour's injunction, "Whosoever will come after me, let him deny himself." As far as the theological opinions of Mrs. More are discovered in her writings, we certainly do not per-

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ceive any affinity to the doctrines of "pure love, self-abandonment," &c. for which the admirable Fennelon was censured, and which were at least unsuitable to the end of general religious improvement. There is surely no cause to remind her or her readers "that the beatitudes are addressed to our self-love; that the promises and threatenings of the Gospel proceed on the principle of reward and punishment, and are therefore addressed to our self-love." None can accuse her of passing over slightly those grand motives and weighty sanctions of the Christian scheme. But that true self-love which is exemplified by the real and elevated Christian only, will rarely be designated by such a name. We have been so habituated to see and feel the narrow and pernicious workings of selfishness, that when we contemplate the greatly good man looking upwards and onwards to the summit and the end, renouncing all false good, bearing all appointed evil, indifferent to what the world pursues, devoting himself to "love of God and love of man," we scarcely know how to say of this, It is self-love. Even in observing a lower degree of Christian devotedness, where a lawful concern about present good and evil strongly actuates the mind; united with a sincere and prevalent regard to the will of God, both in doing and suffering; no one will be inclined to say, Self-love is the centre of that man's heart. Yet, doubtless, a rectified self-love, a desire of the greatest and highest good, regulates that man's course. It is exactly the course which such a self-love must prescribe, at least to a being possessed of revealed truth; and in proportion to the faithfulness and zeal with which he adheres to this course, are the sublimity and rectitude of his self-love. But it would not be a correct or well-chosen figure to describe this self-love as the centre of the Christian's heart. It may more expressively be called ultimate than

central, remote in eternity, beyond the wide circle of benevolence and piety; rather the invisible atmosphere in which the orbs of Christian virtue move, than a centre of impulse or attraction in the system. Nor can this true self-love be with propriety styled the centre of the heart, to signify that it is innate and universal; for against this our knowledge of mankind affords the strongest presumption. If it were so, should we see the former shortsighted and immoral self-love almost universally predominant? And why have the innumerable lessons and rare examples of wisdom and virtue failed to enlighten, exalt, and rectify this principle? It is for those to answer these questions, who, refusing to admit the depravation of human nature, cannot therefore agree to deduce the wrong bias of self-love from thence, nor impute its higher and purer tendencies in the true Christian, to the divine renovation promised in the word of God.

Mrs. More's remarks on Pope are visited severely by this critic. She is pronounced to have "spoilt both the poetry and the accuracy of the sentiment." If the former has been affected, it is by the omission of some lines which do not affect the sense; for in those which are quoted, not a comma has been transposed. In controverting the poet's reasonings on self-love, Mrs. More, perhaps, had not duly weighed the ambiguity of the term, and consequently of all reasonings built upon it. But if accuracy of sentiment be the question, we cannot join in that praise to the celebrated *Essay on Man*, however it may claim for its author the highest honours of genius. Amidst the sublime maxims with which the piece is enriched, it presents a confused and obscure philosophy, whose dictates cannot (either in the passage alluded to, or in several others) be reconciled to the religion of Christ; and display, where they differ, a marked inferiority to it, both in justness and plainness of moral instruction.

The next point of attack is the doctrine of human corruption derived from our first parent. We are to conclude that the imperious duty of stigmatising absurdity, of never ceasing to combat a flagrant error, is the motive for entering a protest against this opinion. Nothing but that paramount obligation could excuse the seeming captiousness of objecting to a doctrine which Mrs. More, and all Christians that understand the Scriptures as she does, are, and long have been known to maintain. We are far from designing to enter on so wide a field as the proof of this doctrine might occupy: and to decline doing so, is not evading the question. It is only referring it to the sacred writings, and to the body of pious and learned men who have thus interpreted their contents. We have indeed glanced at this doctrine in our remarks on the universal perversion and corruption of self-love, which operate on our own minds with considerable force in support of it. It must, however, be obvious to this reasoner, that a belief in the moral corruption of our first parent entailed upon his whole posterity (which is the passage he has cited and condemned) does not involve all that he assumes and infers. It is not necessarily implied, that "man is one complete mass of corruption;" nor that "an absolute incapacity, or complete moral death, has fallen on him." It is possible to hold, and it is easy to represent, many doctrines in a strained and inadmissible sense. Believers in the fall of man, and the moral corruption of his posterity as its consequence, believe also that natural corruption, disease and death, were at the same time introduced, and in the same manner transmitted. But it is not implied in this latter belief that there is no remainder of health and strength, no value in medicine, temperance, or exercise to promote or prolong them. We believe that the fall of the first man altered his bodily constitution, and that of his offspring; that the seeds of disorder

and decay were sown; that these have an universal and prevailing growth, though greater or less in different individuals; that nothing in us can prevent the final dissolution of our bodies by death, but that there will be a resurrection of these bodies brought to pass by the power and goodness of God. Between this and the belief of moral corruption, a strong analogy subsists. Sin was introduced at the fall into our moral nature; there is a fatal proneness to it in all men, nor can we avert that moral death or condemnation to which our actual sins consign us. But from this we are promised a moral resurrection, accomplished by the power and goodness of God, according to the provisions of the great work of redemption. Will it then be concluded from this statement, that we have no moral capacities, that there is no value in religious exhortation, that it is not for us to restrain or resist that evil to which we are unhappily inclined, or to seek that improvement of the heart from which we are naturally averse? This is evidently no less unreasonable than to say, "Because we were born with the sources of mortality within us, because we have many and grievous infirmities, because we are subject to casualty and contagion, because we are doomed to death at last, therefore 'it is ludicrous and farcical' to take any means of relieving sickness, or promoting health."

We cannot but consider our critic strangely mistaken, when he draws conclusions from this Christian doctrine which are only deducible from that of philosophical necessity. He should also have remembered that Mrs. More is probably as capable as himself of viewing human nature in all its aspects; that she has said in the same essay, "We must humble but not degrade it. Our original brightness is obscured, but not extinguished." The beautiful eulogium of man, or rather of man's Creator, quoted from Hamlet, appears

quite superfluous, except for the sake of applying the sequel so humorously.

But another poet, contemplating the *whole* of our nature, admires its dignity in the same lines that deplore its degradation:

"How poor, how rich, how abject, how august,
How complicate, how wonderful is man!"

And if we perceive beauty and propriety in that passage of Milton which describes the leader of apostate spirits, and which possibly suggested to Mrs. More the words of her last-cited sentiment, we shall not allow pride to set up human pre-eminence as an argument against human apostasy.

"His form had not yet lost
All her original brightness, nor appear'd
Less than archangel ruin'd, and th' excess
Of glory obscur'd."*

The scriptural doctrine of the fall of man, and the consequent degeneracy of the whole human race, is of great importance in the Christian scheme. Let this be granted, and it seems impossible to deny the necessity of a changed heart and a renewed nature. Let this be denied; and, in defiance of experience and reason, let it be contended that the mind of a child is like a sheet of white paper—a tablet, which will receive any impression—a mirror, that will reflect any image which is presented to it; and where, it may then be contended, is the necessity of the change enforced in the Gospel? The fabric of sophistry can then stand

* We omit the rest of the critic's objections, as they relate rather to particular thoughts and expressions than to general principles, and are therefore less important. Some of them must stand or fall with the arguments, whose fallacy and injustice we have endeavoured to expose. In others, a perusal of the work will betray an old stratagem of controversial sophistry, that of ingeniously separating passages from their connection; a practice which no lover of truth can too much deprecate, as by these means inspiration itself may appear to utter the language of folly.

upon an ample base ; and the union of a villainous life with "a good soul," or "an excellent heart," will no longer appear incongruous. "If we consider ourselves in our natural state," says Mrs. More, "our estimation cannot be too low ;" and the declarations of the inspired writers, and of good men in all ages, will bear out the assertion. Yet some faint marks of our divine original may still be traced. On contemplating the condition of man, as it has been well observed, we are in the situation of a traveller who paces among the ruins of an ancient city, once visited for its magnificence and renowned for its power ; but the hand of destruction has been upon it : and though he discovers still some traces of magnificence—here a lofty column, and there a stately arch—yet is it a habitation for serpents, and a receptacle for beasts of prey : the mind can scarcely stretch to its former dignity, or appreciate the greatness of its fall. It is still magnificent : but it is magnificence in ruins.

By some it is contended, that as depravity admits of degrees, those persons who have led a regular life, and have ever been attentive to the duties of religion, may possibly have escaped the contagion : and the declaration of our Saviour, that he came "not to call the righteous, but sinners to repentance," is occasionally adduced to prove that all have not need to repent, since some are righteous already. But how is this hypothesis to be reconciled with the plain declaration, "that there is none righteous, no not one !" The apparent contradiction lies in the error of interpretation. The argument of our Saviour is directed against the Pharisees, and the most obvious meaning seems to be this : "You are displeased that I sit down at table with publicans and sinners ; but my mission is to sinners : had the world been righteous ; there would have been no need of a Saviour : I came not to call the righ-

teous, but sinners to repentance." It will not be suspected, that we wish to detract from the value of moral habits and a regular life ; and it would be to little profit to settle the exact order of demerit, when every one, who will examine his own heart, must assuredly feel and know, that in thought, and word, and deed, he has too often transgressed the divine law, and exposed himself to the wrath of his Judge. It has, indeed, been recorded of some, that from the earliest dawning of intelligence, they appear to have been under the guidance of another spirit, and their lives have testified that God was with them. But neither can instances of this nature be considered as exceptions to the general rule. "Dr. Bates declared, in his sermon, at Baxter's funeral, that he had received this testimony concerning his early piety. His father said, with tears of joy, to a friend, My son Richard, I hope, was sanctified from the womb ; for when he was a little boy in coats, if he heard other children in play speak profane words, he would reprove them, to the wonder of them that heard him."* If we could inquire of Baxter, whether he had nothing to repent of, his answer would doubtless be, as every part of his writings will testify, that he felt himself utterly unworthy of the least of the divine mercies ; and that, like Job, whenever he contemplated his own heart, he was constrained "to repent and abhor himself in dust and ashes."

If all have sinned, and come short of the glory of God, then is it necessary to preach to all men repentance and remission of sins. On the subject of repentance, the sacred writers speak strongly and decisively ; and we are glad to find that Mrs. More does not shrink from the full avowal of the doctrine.

"That general burst of sins which so frequently rushes in on the consciences of

* Calamy's Life of Baxter.

the dying, would be much moderated by previous habitual self examination. It will not do to repent in the lump. The sorrow must be as circumstantial as the sin. Indefinite repentance is no repentance. And it is one grand use of self-inquiry, to remind us that all unforsaken sins are unrepented sins." Vol. i. p. 278.

This passage occurs in the chapter on Self-examination, and its import is, that every particular sin, which a diligent scrutiny into our conduct and habits will enable us to detect, must be followed by contrition: an indefinite repentance is no repentance. The perverseness of ingenuity inherited by some of our contemporaries, which delights in the ludicrous and revels in the absurd, may, perhaps, deduce from these words the utter impossibility of any repentance, for how shall the sins of a long life be summoned to the view of those who have never till that period reflected at all? This sentiment belongs not to Mrs. More. Impossibilities are never required: the service of God is a reasonable service. But we should never be contented with that vague sort of inefficient sorrow, which is a repentance merely of profession: so general as to embrace the species, so very accommodating as hardly to be felt. Christian repentance implies unfeigned contrition, arising from a rigid self-examination, and a deep sense of the heinousness of sin. The broken spirit will seek no palliation; it will enter into no compromise with evil: it sees, that in a thousand instances the laws of God have been violated, and it bewails them all. Such is the spirit, which our church requires in the most solemn of her services: "We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these our misdoings: the remem-

brance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, &c."

In stating that impossibilities are never required of us, we are in fact adopting an argument repeatedly introduced by Mrs. More herself. Thus, after urging the commands, "Seek ye my face." "Have a right heart and a right spirit," with others of similar tendency, we find the following very just and forcible observations.

"Can we suppose that the omniscient God would have given these unqualified commands to powerless, incapable, unimpressible beings? Can we suppose that he would paralyze his creatures, and then condemn them for not being able to move? He knows, it is true, our natural impotence; but he knows, because he confers, our superinduced strength. There is scarcely a command in the whole Scripture which has not either immediately, or in some other part, a corresponding prayer, and a corresponding promise. If it says in one place '*get thee a new heart*'—it says in another '*a new heart will I give thee*;' and in a third '*make me a clean heart*.'" Vol. i. pp. 17, 18.

"The saints of old, so far from setting up on the stock of their own independent virtue, seem to have had no idea of any light but what was imparted, of any strength but what was communicated to them from above.—Hear their importunate petitions!—'*O send forth thy light and thy truth!*'—Mark their grateful declarations!—'*the Lord is my strength and my salvation!*'—Observe their cordial acknowledgements!—'*bless the Lord, O my soul, and all that is within me bless his holy name.*'" Vol. i. p. 18.

And again:

"'*Thou shalt love the Lord thy God, with all thy heart,*' is the primary law of our religion. Yet how apt are we to complain that we *cannot* love God, that we cannot maintain a devout intercourse with him. But would God, who is all justice, have commanded that of which he knew we were incapable? Would he who is all mercy have made our eternal happiness to depend on something which he knew was out of our power to perform, capriciously disqualifying us for the duty he had prescribed? Would he have given the exhortation, and withheld the capacity? This would be to charge Omniscience with folly, and Infinite Goodness with injustice—no, when he

made duty and happiness inseparable, he neither made our duty impracticable, nor our happiness unattainable. But we are continually flying to false refuges, clinging to false holds, resting on false supports : as they are uncertain they disappoint us, as they are weak they fail us ; but as they are numerous, when one fails, another presents itself. Till they slip from under us, we never suspect how much we rested upon them. Life glides away in a perpetual succession of these false dependencies and successive privations." Vol. i. pp. 153, 154.

It is one beauty of Christianity, that with every duty is connected a promise ; with every command is united, either distinctly or by implication, the assurance of power to perform it. " Work out your own salvation," saith the apostle, " with fear and trembling." How can this be ? Where are the means ? Whence the practicability ? Because we are not required to undertake it in our own strength, but with the support and direction of Almighty power : " For it is God that worketh in you both to will and to do of his own good pleasure." If you will enter upon the warfare, here is help from above ; if you possess a willing mind, you shall assuredly prosper : yet you owe not the success to your own efforts, but to divine assistance ; to God, that worketh in you — In this view, the commands of Scripture all perfectly harmonize with the attributes of the Most High, and with the dispensations of his moral government. His conditions of mercy are intelligible ; his injunctions are reasonable ; and though the glory will be his, if we attain to a blessed immortality, the condemnation will be justly ours, if we reject the offers of salvation.

From the observations contained in the preceding pages, our readers will perceive, not only that the genuine doctrines of the Christian religion are stated in the work under review, but that they are stated with their just bearings and limitations. Theorists generally proceed too far : those who consider themselves as practical persons, are apt to lay too

little stress upon doctrines : hence the mischievous effects of antinomianism, on the one hand ; and of dry, thread-bare morality, on the other. Truth lies between the extremes. With the antinomian, she proclaims the important doctrine of justification by faith alone ; with the moralist, she holds that good works must be the result of a true and lively faith. If the moralist would embrace the right principle, and the antinomian admit the right effects, how much more scriptural would be their views, how much more holy their lives ! " Practical piety" will tend, we are persuaded, in an eminent degree, to raise the standard of the one and smooth the asperities of the other. We have been particularly delighted with the correctness and sobriety of sentiment, which are displayed by the authoress of these admirable volumes. While her heart is filled with the greatness of her argument, and her imagination on full stretch to embellish and adorn it, her judgment rarely slumbers. We have religion without cant, zeal without enthusiasm, and virtue established on a right foundation. Whether the classes, to whom we have just alluded, will benefit by the example before them, we shall not venture to decide. Too many are to be found, in all countries, like the Italian philosopher, who was unwilling to look through the telescopes of Galileo lest he should find something to shake his belief in the dogmas of Aristotle. Where the mind is open to conviction, we are persuaded that these volumes cannot be read without profit.

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loquy; that both thoughts and expressions occur which are beneath the usual elevation of the writer; what shall we have said more, than that "Practical Piety" is not a perfect composition? The nature of the objections would prove that the faults to be found in these volumes are few and trifling—the ordinary lapses of a great mind, intent upon great objects; and that nearly all of them have their origin in kindred excellences—in the play of a fancy, which can summon images at command from all the regions of art and taste; in a power of illustration, which catches from almost every object the exact point of resemblance; in a flow of sentiments, which appear to rise without effort; and in a copiousness of diction, which is derived not merely from the labours of the learned, but from the easy intercourse of social life. These are excellences, which, if they occasionally degenerate into faults, are sure to excite attention and to conciliate regard; and the splendid service, which this distinguished writer has rendered to the cause of morals and religion, is doubtless to be attributed, in no inconsiderable degree, to the dress of her sentiments and the fascinations of her style. The delicacy and refinement of the female mind especially, are not unfrequently alarmed by the rough precepts and characteristic manner of the sterner sex; and some of our best writers on religious subjects have made little progress with the ladies. Whilst we congratulate Mrs. More on the benefits which her Christian labours have conferred upon every order of society, we would lay particular stress on the favourable reception which she has every where received from the large class of well-educated females. Upon them, as it has been well remarked, "devolves the education of our earliest youth;" and to them we may look as "the faithful repositories of religious principle, for the benefit both of the present and of the rising gene-

ration."* The influence of the female character upon the manners of society is very extensive; and there is nothing unreasonable in the persuasion, that generations yet to come will have cause to bless the memory of her, whose exalted piety and indefatigable labours have operated with such effect upon the present. Happy is the life, however short its duration, which has been successfully employed, upon Christian principles, for the benefit of the world; but we cannot avoid looking with peculiar veneration upon those who, having dedicated their early days to the service of God, continue through the whole period of a lengthened life the same honourable course: combining, as they advance in years, the ardour of youth with the experience of age; and exhibiting the full power of splendid talents, corrected by lessons of wisdom and improved by maturity of knowledge. Should these pages meet the eye of the authoress of "Practical Piety," we trust that she will receive our observations as an evidence of sincere respect for her many excellences, and as some small acknowledgment for the pleasure and instruction which we have derived from her works. But she needs no suffrage of ours: the testimony of a good conscience is a reward far higher than we can confer, and the blessed hope in reversion is independent of the judgment of man.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

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* Wilberforce's Practical View, chap. vii. sect. 1.

made duty and happiness inseparable, he neither made our duty impracticable, nor our happiness unattainable. But we are continually flying to false refuges, clinging to false holds, resting on false supports: as they are uncertain they disappoint us, as they are weak they fail us; but as they are numerous, when one fails, another presents itself. Till they slip from under us, we never suspect how much we rested upon them. Life glides away in a perpetual succession of these false dependencies and successive privations." Vol. i. pp. 153, 154.

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Scripture, to the Writings of the ancient Fathers of the Christian Church, and to the public Formularies of the Church of England. By GEORGE TOMLINE, D. D. F. R. S. Lord Bishop of Lincoln, and Dean of St. Paul's, London. 8vo. London. 1811.

IF we know any thing of ourselves, we think that we should have objected to such a title as this, whoever were the author, whatever were the subject he undertook, and whatever were the side of it which he embraced. If modern times have improved in nothing else, they have certainly improved in literary manners; and it is now seldom seen, that a controversialist, however confident he may be that he has achieved his object, announces in his title-page any thing more than the attempt. The proper place for such an assumption as that before us, is, not the beginning, but the end, of the book; if, indeed, it lies not rather in the judgment of the competent reader.—The very subject forms an additional objection. Every one, who has read at all on the controversy, knows the extent of what *can* be determined upon it; and he must feel surprised to find a high partisan, either for or against Calvinism, expect to convince any but those who have been convinced before.—But this was not the only impression, and a legitimate one, of the simple title of the work. We felt unable to account for the appearance of such a discussion at the time. When, however, the opportunity offered of glancing over its contents, a solution suggested itself, and that was, that the work, being evidently an elaborate one, must have been on the author's thoughts a sufficient time to carry back our calculation to the period, when the controversy was warm, and the combatants on both sides active. At that season, we may reasonably suppose, that the principal operations of the mind discovered in this vo-

lume were performed: and although the contest was short, as it was hot, and the victors on both sides (for vanquished there were none, in their own opinion) have long contented themselves with the quiet enjoyment of the fruits of their respective victories, the Bishop of Lincoln felt naturally unwilling that the result of considerable labour should be entirely lost to the world. Without any intention of disparaging the work, we certainly do think that it is not seasonable: and we as certainly much regret, that, since it has been deemed expedient again to disturb the ashes of Calvin, an individual is no longer living, who would now, we doubt not, feel himself called upon to vindicate the real merits of the venerable reformer. Indeed, as far as either the character or sentiments of Calvin and his adherents are defensible, we distrust not the power, any more than the good-will, of many now living, although in inferior stations, to defend them.

The remark is not new, but sufficiently important to bear repetition, that in the present mode of conducting the controversy concerning Calvinism, it is necessary to all, who would conceive correctly, and act justly, to make certain distinctions. It is necessary, in the first place, according to the suggestion of the departed prelate, just alluded to, to understand what is Calvinism and what is not. It is necessary, likewise, to adhere strictly and uniformly to one interpretation or definition of it; for if the term be used to express, at one time, those sentiments only which are absolutely peculiar to Calvin,—at another, those which in some particulars only agree with Calvin's,—who does not see, that a power is thus conferred, which may be greatly abused? The theologian, with this prerogative, may acquit or condemn at pleasure, all those of his brethren, who, with whatever proximity they may approach, fail of a perfect conformity with, the

system of the Genevese Reformer. If he be a friend, nothing more is necessary than to establish the fact, that in some points he differs from Calvin: then, Calvinism being a perfect machine, in which the absence of a single article is universal destruction, the accused or suspected person is at once acquitted of the crime. But change the character, and let him be one, whom, perhaps, for other reasons, it is expedient to condemn; and then the rigid integrity of the system as demonstrably secures his condemnation, because he is convicted of agreeing, in some point or points, with the proscribed Reformer.

It will hardly be expected of us, on the supposition that we materially disagree with the work, and feel confident of our powers to establish our own views on the subjects of disagreement, that we should formally undertake, much less that we should profess, a refutation of the Refutation. The nature and limits of our labours scarcely admit any thing so elaborate; and we conceive an attempt of this kind the less necessary, as we, with the public, have been given to understand, that some such a work is in hands well exercised in controversial divinity, and able to set the general subject on its just foundation. The advocate, not we trust of Calvin or Calvinism, but of evangelical religion, and of the man and his opinions only so far as they agree with their legitimate source, although his work do not profess to return refutation for refutation, will, we hope, at the same time, discover, that his strictures, however detached, do not decline, but fairly meet and grapple with the main body of every adverse argument or position. Anti-Calvinism, as well as Calvinism, may, perhaps, in some respects, be found to be a system; and the demolition of one critical part of the building may carry with it large portions of dependent materials. A polemic, who would most effectually consult his own ease and the perspicuity of

his argument, must direct his operations on this principle.

This work, which, by the date of the preface, appears to have been intended as a new-year's gift to the world, is divided into eight chapters. The subject of the first chapter is, "Original Sin, Free Will, and the Operation of the Holy Spirit."—Throughout the work, it is not easy to perceive what is the object of attack, whether it be Calvin, or the Calvinists so called, whether assumed to be the same, or whether, any difference being allowed, sometimes the one and sometimes the other. But whatever be the object, we seem to think, that the bishop has described it with singular infelicity, when he applies to it, evidently as descriptive of its character, the following words: "The general approbation of virtue and detestation of vice, which have universally prevailed, prove, that the moral sense was not annihilated, and that man did not become by the fall an unmixed incorrigible mass of pollution and depravity, absolutely incapable of amendment, or of knowing or discharging, by his natural powers, any part of the duty of a dependent rational being." p. 3. After reading this passage deliberately, we ask any of our readers, or the right reverend author himself, whether a single Calvinist can be found, who would acknowledge this to be a just, or not a most unjust, representation of his opinion. And if the contrary be the fact, what has the Bishop of Lincoln spent his time in refuting? Certainly, in this instance, neither Calvin nor Calvinism. When individuals, who have committed to the press their own sentiments, are oppugned, nothing can be deemed more essential to justice, than that their own words should either be quoted or referred to. But there is not here the slightest approach to such equity. The bishop has not allowed that facility to correction, which every fair disputant should welcome, by the most distant reference. For the establishment of

the author's own opinion concerning the fall, which is stated by himself, (p. 2), to be between the two extremes of the Socinian and Calvinistic hypothesis on that subject, he refers to his former work, "*Elements of Christian Theology*;" and in this adds, for confirmation, the testimonies of the Old and New Testaments, and of the public formularies of our church. We can conceive nothing more superfluous than the collections from the sacred Scriptures, which doubtless the objects of attack themselves admit, and of which they can give their account. If the *principle* of interpretation had been ably and fairly discussed, something would have been done. But this, which is the very hinge of the controversy, is left perfectly untouched. Our remarks must, of necessity, be general; or we should have a volume to write on this chapter. But general ones, we believe, will be quite sufficient; and unless the bishop be supposed to have achieved his purpose by demolishing a *mormo*, certainly of his own creation, we conceive, that most readers will partake of our surprise, in finding, as they proceed, those very doctrines admitted, which constitute the distinctive opinions of the persons, whom all the world will understand to be the persons attacked, and upon whom this work has the direct tendency of fixing the stigma of Calvinism. The bishop, in a great part of this chapter, seems absolutely to write, as if it were necessary to the system of those against whom he writes, that they should not admit a single righteous character (humanly righteous) among men, and that not only among the heathens, but in the very church, both of the old and of the new covenant. He reasons as if these persons denied, and must deny, that any deeds of external goodness were performed by the gentile world, and constantly, at least to our limited comprehension, confounds a state of grace and a state of nature. There is a position (p. 6), which appears

to us incorrect—"a law given by a righteous and merciful God proves the possibility of obedience." This is true with respect to the original state of those who are to obey. But should they bring themselves into a state in which they can no longer obey, then, and for the time, the position is inaccurate. This fact may be illustrated from the analogous one of human laws, which, without any imputation of injustice in the instance, punish offences committed in a state of intoxication. The bishop has likewise converted the hypothetical into the categorical, when he affirms, that St. Paul, expressly says, that "the Gentiles which have not the law, do by nature the things contained in the law." Scarcely any thing in the course of the extraordinary chapter under consideration, created more surprise in our minds than the round assertion, that the conversion of the 3000, on the day of Pentecost was gradual; and that their faith "was not suddenly communicated by the supernatural operation of the Holy Ghost, but was the natural and progressive effect of what they saw and heard upon their understandings." We could never see any natural impossibility in sudden conversions, although we believe them infrequent, and suspicious for the time: but this is the last passage of Scripture we should have selected for proof of the contrary opinion. For if the conversion were not sudden in this case, we know not a single alleged one which can be so denominated; for the most intrepid advocate for such conversions will admit, we apprehend, that some words, some declaration, or persuasion, and consequently some time, must in every case, precede the effect. We question whether the journals of either Mr. Whitfield or Mr. Wesley will afford an instance of conversion in any other sense instantaneous. The miraculous character of the whole transaction on that memorable day would naturally lead to the expectation of something

miraculous in the chief and most beneficial effect of it. And this character would perhaps sufficiently screen it from being made a precedent. From the words just quoted, and some others, it appears to be the Bishop of Lincoln's opinion, concerning divine influences, that the independent natural exertions of men carry them a certain distance, and then divine influences join them, and co-operate for the rest of the cause. He does not at times appear to allow the operation of those influences from the beginning, although jointly only; nor, that grace is *necessary* to all, which is the opinion of many Anti or Non-Calvinists, but offered to all. He seems anxious, on the contrary, (we mean not to misinterpret,) to vindicate to man the pure praise of the beginning, and some advance in the work, of his own salvation; after which a part becomes due to divine assistance. And yet such is the inconsistency or infelicity of expression in the author, if it be not obtuseness of intellect in us, that after quoting from the article upon Free-Will, "The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works, to faith and calling upon God," he adds, "that is, a man cannot by his own natural faculties and unassisted exertions, so counteract and correct the imperfection and corruption derived from the fall of Adam, as to be able of himself to acquire that true and lively faith which would secure his salvation, or to call upon God with that sincerity, fervour, and devotion, which can alone give efficacy to our prayers. The human mind is so weakened and vitiated by the sin of our first parents, that we cannot by our own natural strength prepare it, or put it into a proper state, for the reception of a saving faith, or for the performance of the spiritual worship required in the Gospel: this mental purification

cannot be effected without divine assistance," pp. 53, 54. The discerning and attentive reader will see that the bishop felt his difficulty, and how far the disturbing force of the articles has caused him to deviate from his own orbit. The author's appeal to the liturgy, and particularly the collects, appears to us peculiarly unfortunate; and his assertion, "that the morning and evening services of our church scarcely allude to the corruption of man by the fall of Adam," may perhaps be best answered by observing, that, from beginning to end, scarcely a sentence is intelligible on any other supposition. The selection from the collects is scanty, and evidently affords little more than difficulties which need note and comment. Without either, and without adducing those collects which request, not the increase of Christian virtues, but the absolute donation of them, we shall, as briefly as possible, extract certain passages from the number, in which we beg our readers particularly to observe the universality of the exclusive expressions.—"They who do lean upon the hope of thy heavenly grace"—"O Lord God, who seest that we put not our trust in any thing we do"—"Almighty God, whose seest that we have no power of ourselves to help ourselves"—"through the weakness of our mortal nature we can do no good thing without thee"—"O God, the protector of all that trust in thee, without whom, nothing is strong, nothing is holy"—"we who cannot do any thing that is good without thee"—"Almighty and merciful God, of whose only gift it cometh, that thy faithful people do unto thee true and laudable service."

We will just quote a passage or two from the second part of the sermon (or homily) of the misery of man. "Of ourselves we be crab-trees, that can bring forth no apples. We be of ourselves of such earth, as can bring forth but weeds, nettles, brambles, briars, cockle, and

darnel. Our purity be declared in the fifth chapter to the Galatians.* We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God, and therefore these virtues be called there, the fruits of the Holy Ghost, and not the fruits of man." At the close : "Hitherto have we heard what we are of ourselves : very sinful, wretched, and damnable. Again, we have heard that of ourselves, and by ourselves, we are not able either to think a good thought, or work a good deed, so that we can find in ourselves no hope of salvation, but rather whatsoever maketh unto our destruction." After such decisive declarations, it is surely very needless to take to pieces and fritter away particular passages, which the authors may have written without expecting such treatment. It is as plain as meridian day light what was meant by the passages just transcribed. The yet unconvinced reader is requested to read carefully and seriously the 9th and 10th Articles of the Church of England.

From the 73d page to the end of this chapter, the application is made to persons called modern Calvinists, in which, as in different portions of what preceded, many passages occur perfectly coinciding with the practical parts of Calvinism itself ; in which is likewise confounded with Calvinism what is far more properly the doctrine of the followers of Wesley and Whitfield ; and in which we grieve to see a vagueness and severity of censure, that, we have little doubt, will be considered as directed against a body of men, whose sentiments and preaching are not prominently Calvinistic, perhaps not Calvinistic at all, but such, in substance and manner, as those of Christ and his apostles ; a censure, too, which, had some parts only of this chapter been written, might have fallen upon the author himself.

In the second chapter, "Of Rege-

*Alluding to "the works of the flesh" there enumerated.

neration," the right reverend author reasons himself to this conclusion : "The word Regeneration, therefore, is, in Scripture, solely and exclusively applied to the one immediate effect of baptism once administered, and is never used as synonymous to the repentance or reformation of a Christian, or to express any operation of the Holy Ghost upon the human mind subsequent to baptism," p. 86. Before we proceed to our remarks on this passage and subject, we will just notice the singular inaccuracy of Dr. Nicholls, in a passage quoted, and, we must conclude, adopted, from him by the bishop in the next page : "There have been some very unreasonable exceptions taken against this expression," (regenerate, as applied to baptized children), "as if all persons who are baptized were truly regenerate, whereas several of them prove afterwards very wicked." Here the very term regenerate (and, we presume, *truly* regenerate signifies only truly the same thing), is used in the sense of personal sanctity : and yet Dr. Nicholls immediately after sets off on vilifying that acceptation of it, but to return to his lordship : The word regeneration occurs but twice in the New Testament, either in the original or the English translation, Matt. xix. 28, and Tit. iii. 5. In the first passage, it is questionable, whether the term has any relation whatever to baptism : it seems to denote the great revolution of things to take place at the day of judgment. Consult Beza, Rosenmüller, and others. The other passage is that well-known one, "according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost." The attempt, which has been usual, to serve this cause, by translating the word *λατρον*, laver, in order to lead the mind to the vessel so called, and used in the Jewish temple, is unfounded and injudicious. For the word used for laver in the Septuagint is uniformly *λατηρ*. The word *λατρον* is there only

used twice ; in the Canticles, for the place or act of washing sheep ; and in Ecclesiasticus xxxiv. (Gr. xxxi.) 25. There it signifies the act ; and surely enough the word βαπτίζω is applied to the person washed ; but it plainly imports only one of the legal ablutions. But let what will be made of the word washing, this determines nothing with respect to the next word, regeneration, which, after all, may signify the spiritual change from sin to holiness at any time of life, although always accompanied with the enjoined rite of baptism, where opportunity was afforded. But almost the whole confusion on this interesting subject seems to have arisen, as has often been urged, from the circumstance, that in the first ages, apostolic and subsequent, the principal subjects of baptism were adults, and persons fully believed to be real converts ; whose baptism, accordingly, was their open formal enrolment among the members of the church, and being an external act, obtruding itself, for that reason, more forcibly upon public notice than any thing internal, was used to express, not itself only, the sign, but the thing signified. If, however, we admit the whole of the phrase to imply baptism and nothing more, yet that which immediately follows perfectly supplies the deficiency. But to those who pay more attention to things than words, except where words are things, which they often seriously are, it is obvious, that there are many other terms and expressions in Scripture which signify the same thing ; particularly the being born of the Spirit, or of God, becoming his children, &c. &c. But if these import solely and exclusively the one immediate effect of baptism, then what is to be determined respecting that vast majority of instances, in which the baptized infant grows up an irreligious youth ? Is he still regenerate ? Is his regeneration annulled, or is it dormant ? And supposing it annulled, when he is recovered to

holiness, are we forbidden to apply the term regenerate to him ? Is there, or is there not, a perpetuity and indefectibility of baptismal grace in the baptized ? If this grace may be lost, then, unless we reduce the little flock of Christ almost to a non-entity, i. e. to those who continue in a state of uninterrupted sanctity from their baptism, there may be real converts, and the most exalted Christians, who can never be regenerate and made God's children by adoption and grace. But, really, if we did not give up things with words, or rather with a single word, we could be content, for the sake of peace, to surrender the term regeneration, and let the thing contended for remain under other names. But when the obnoxious term is converted into a masked battery to play upon those, who use and enforce it, as expressive of that change which every ungodly person, baptized or unbaptized, must undergo ; and which must be effected, we dissemble not, by divine power ; we grieve at the injury done, and wish that he who does it may in that instance himself be changed. It was certainly with some concern that we read the following reflections, which seem to convey the spirit and sense of the whole chapter.

“ Regeneration of those who are already baptized, by the forcible operation of the Spirit ”—

We must stop to make a remark on the introduction of the epithet forcible. If taken in the sense of overpowering and irresistible, it serves only to confound the subject, by introducing teachers, who are certainly far from constituting even any considerable parts of those who inculcate regeneration in the sense which the bishop combats. And yet, as they are not excepted, and carefully excepted too, there is perfect reason to believe that readers in general, and particularly unholy ones, whose interest and prejudice lead them to that conclusion, will apply to them the censures which

succeed. If by forcible be meant the exertion of independent power in any agent, we see not, that any influence whatever can be exerted without force. But to return.

"Regeneration of those, who are already baptized, by the forcible operation of the Spirit, is one of the doctrines by which the weak credulity of unthinking persons is imposed upon in the present times. It is a dangerous illusion, calculated to flatter the pride and indolence of our corrupt nature. It is an easy substitute, for that 'godly sorrow which worketh repentance;' for that real amendment of life which consists in mortifying our carnal lusts, in forsaking 'the sin which doth most easily beset us,' and in an active and conscientious endeavour to obey the revealed will of God. Men who fancy they have received this second birth, consider themselves full of divine grace, are too regardless of the laws both of God and man, affect to govern themselves by some secret rules in their own breasts, urge the suggestions of the Spirit upon the most trifling occasion, and pretend the most positive assurance of their salvation, while, perhaps, they are guilty of the grossest immoralities," &c. &c. pp. 93, &c.

Whether it were the frequent reference which the bishop has made to Dr. Doddridge's Expositor, or the natural occurrence of the thing itself, we had no sooner read this formidable string of charges, than the name of that same Doddridge presented itself to us, as the author of, perhaps the best, certainly the most popular, work on this very subject, Regeneration, in the sense so much reprobated. And can any reader, who knows that work, for a moment imagine, that consequences, such as detailed above are in any degree those which it naturally tends to produce, or that directly the contrary are not? If it be said, that such works and doctrines, so treated, were not intended, we can understand such an apology as no other than a retraction of the whole chapter before us, and all its injurious allegations. But, indeed, there is nothing more dissonant from our ideas of theological justice, than the vagueness of such personalities as have just been transcribed, and which abound

throughout the work. The custom in our senate, on occasions of this sort, of calling for names, is highly equitable in itself, and deserves imitation in all religious disputation which proceeds to personality: but were the names to be given, which we suppose would be given, in the present instance, the reader's surprise would probably be raised to no inconsiderable elevation, to find that all the apparatus of caution with which he was instructed to fence himself, was to be opposed to the assaults of Mr. Huntington, and others, of the like importance and influence.

Before we leave this chapter, we think it expedient to bring forward to particular notice a small work of a bishop, and published by the Society for promoting Christian Knowledge. It is entitled, "A Discourse concerning Baptismal and Spiritual Regeneration." The author is Samuel Bradford, bishop of Rochester. It is contained in the 8th vol. of the Society's collection of tracts, and is the 6th number. The sixth edition was published by the Society in 1802 with this advertisement: "This sixth edition is published at a time, when it is hoped so judicious and scriptural a discourse may be of service to settle the minds of good *Christians*, in some present disputes concerning Baptismal and Spiritual Regeneration." The fourth proposition in this discourse is "to shew that *the washing of regeneration* may be separated from *the renewing of the Holy Ghost*;" &c. Simon Magus is produced as an instance in point, who believed and was baptized, and yet had neither part nor lot in the kingdom of Christ. "Our Saviour," he adds, "makes the being *born of the Spirit*, as well as *of water*, necessary to *the entering into the kingdom of God*. St. Peter, in like manner, when he mentions *baptism* as *saving us*, adds, to prevent all mistake, 'not the putting away the filth of the flesh' (not that merely), 'but the answer of a good conscience towards God' 1 Pet. iii. 21; that also

* We the same cate the and oth city and Catechis "Plain Scriptur

is necessary to salvation ; namely, when the baptized person's heart, and consequently his life, agree with his profession and obligation.*

The 3d chapter is intitled, "Of Justification, Faith and Good Works." When we reflected, that the present work is intended for a refutation of Calvinism, we were much surprised at the title of this chapter. For if Calvin were not necessarily a heretic on every article of divinity, we conceived that he would be allowed to be orthodox here ; especially as this has been allowed, in the most unreserved manner, by Arminius. We think the passage has been referred to in our work before, but we will now transcribe it. There is some fault in the grammar, but the sense is plain enough. "Sed quicquid hic sit, mea sententia Calvini, quem tamen nemo nostrum reprehendit atque male in hac re sentientem, quin paratus essem manus meæ subnotatione subscribere illis, quæ in tertio Institutionum suarum libro de hac re dicit, iisque calculum meum adjicere." In the margin, he writes, "Paratus sum, quicquid Calvinus, lib. Inst. 3. de hac re dicit, amplecti, eique subscribere." Declarat. Sentent. Arminii. Opp. p. 102. The passage occurs after giving his view of Justification.

The Bishop of Lincoln very justly observes, that justification is a forensic term (p. 98), and that it is discussed at the greatest length, (we may add, most professedly and systematically), in the epistle to the Romans (pp. 105, 106). From the office of justifying he excludes perfect obedience (p. 111), and likewise the ceremonial works of the Mosaic dispensation (pp. 114—119, 120). Great pains are taken, as

usual, to reconcile the apostles Paul and James on this subject. We think there has been very little occasion for them, and that the pious, and not unlearned Jenks is right, when he says, St. James "treats of a different kind of justification from that which St. Paul establishes : not of the justification of our persons in the sight of God, and before his judgment-seat ; but of the justification of our faith in the sight of the world, and at the bar of our own consciences ; where (it is true) works must come in, to make good our pretensions to the holy Saviour of the world." Submission to the Righteousness of God, ed. 1808, p. 35.* It appears to us, that the bishop confounds the *necessity* of good works, on which all rational divines are agreed, with their *efficiency* in the office of justifying, where many are completely at variance. And this efficiency we cannot but consider as perfectly tantamount to merit. It may further be observed, that the bishop considers justification as conferred by baptism, and that it is this justification St. Paul always means, when he speaks of the justification of Christians (distinguished, we conclude, from the justification of heathens), p. 150. Regeneration, therefore, and justification appear to be, in his lordship's opinion, perfectly identical. But the most luminous and most important part of this disquisition is the declaration, p. 162. "Salvation, therefore, is promised both to faith and to obedience ; and consequently, faith and obedience must in reality signify the same thing, or include each other ; otherwise the two passages would be irreconcilable." Again, in the next page, "There seems no essential difference in these propositions : a man is saved by obedience which proceeds from faith ; a man is saved by faith which produces obedience ; a man

* We could refer to other publications of the same venerable society, which inculcate the same apostolic doctrine, on this and other connected subjects, with simplicity and seriousness, particularly "The Catechism, &c. briefly explained," &c. and "Plain Directions for reading the Holy Scriptures."

* This view has been suggested by a correspondent in our vol. for 1807, p. 437, col. 2, without any knowledge, as we believe, of the opinion of Jenks.

is saved by faith and obedience." We verily believe that this is the first time that these propositions were held identical. In one view, they pretty accurately express the different doctrines, as they are generally maintained, of being saved by works, being saved by faith, and being saved by both together. We shall give our opinion on this subject more at large, when we have noticed, in a cursory manner, the remaining part of the chapter which contains the personal application. "Certain preachers," are introduced, p. 165, and doctrines are imputed to them, which we believe not an individual of the persons really intended, acknowledges. At p. 174 occurs the only name with which the work before us favours the reader out of the host of adversaries, against whom the zeal of the author sounds the trumpet of alarm: but he is himself a host—Overton. Without intending to vindicate or adopt (which every one knows we have not done) the whole contents of this writer's celebrated work, we think ourselves bound in justice and duty to say, that the sentences selected by this opponent are justifiable; and more especially the inference made respecting the teaching not only of Mr. Overton, but of the whole body of evangelical preachers so called, perfectly relieves, in our opinion, both him and them from the necessity of saying a single word in their own defence. Let our readers weigh the following words: "From these censures we might surely be authorized to conclude, that evangelical preachers do not inculcate a regular attendance upon divine ordinances, an uniform practice of religious precepts, repentance, good works, obedience to the moral law, holiness of living, abhorrence of vice, justice, mercy, and humility." pp. 175, 176. These persons will not consider themselves much flattered by the allowance which is soon after made in favour of their intentions. We wish to preserve respect to the dignity of the

episcopal order: but under the full impression of that sentiment, we know not how even to extenuate such accusations as those before us, otherwise than by supposing a considerable inacquaintance with the objects of them, and adverting to the great misfortune attached to elevated stations of being obliged to see with other people's eyes, and hear with other people's ears.

But to return to the subject more immediately before us. The identifying of faith and obedience appears to us the most unjustifiable violence, or rather contradiction, to the doctrine of justification, as stated in the epistle to the Romans, where it is properly to be sought, that could easily be invented. It supposes the apostle to be ignorant of the real nature of merit, and leaves, or rather establishes, the proudest ground of boasting. It appears to us, therefore, of importance to settle, if possible, this matter; and to shew that something more than the exclusion of *perfect* obedience, or of the ceremonial or Levitical observances, is intended by St. Paul, when he asserts that justification is by faith, without the deeds of the law. Not only is *perfect* obedience excluded, (a part of the truth, and only a part), which leaves entire to *imperfect* obedience the office of justifying, but every degree of obedience is likewise excluded. Not only are Levitical performances excluded, a doctrine less specious than the former, but every possible performance of man is likewise excluded. And so far as his moral performances from being exempted from this conclusion, that they are the very works most emphatically intended. We think no one will deny that St. Paul had a very correct notion of the nature of moral, internal, or spiritual duty, as distinct from, and infinitely more valuable and in itself meritorious than, any thing external. If any doubt remain on this subject, let the last verses of the Ep. Rom. c. ii., be read. That the apostle had like-

wise a correct notion of the distinction between grace, or favour, and works, the following passages of the same Epistle will as decisively determine, viz. iv. 16, and xi. 6. It only remains, then, to be decided, in what sense the apostle, in the Epistle to the Romans, uses the terms *law*, and *works*, or *works of the law*; and it will thence be clear, whether, by making faith and obedience synonymous, he could be guilty of the palpable oversight and self-contradiction, of resting man's justification on a ground the most meritorious, when he intended it to be the most humiliating. By the crimes charged on the heathens, in the first chapter, it is evident that the law by which they are condemned is the law of nature, as it is called, or the *moral law*. The law of Moses could not apply to them to this purpose. See likewise ii. 14, 15. In the second chapter, where the Jews are likewise condemned, their offences are stated to be, not against the ceremonial of their law, but against its *moral code*,—theft, adultery, sacrilege. The general description which is given of the depravity of the whole world, the two great divisions *jointly*, and which proves it to be under sin, and excluded thereby from the hope of justification by works, specifies *moral transgressions*, and is expressed in terms derived from different parts of the Old Testament. In ch. v. 20, the entrance of the law that sin might abound, is determined, by the context, to refer exclusively to *moral transgressions*. The whole of the seventh chapter, from verse seven to the end, can relate to *moral injunctions alone*, and the eighth verse particularly refers to the tenth commandment of the *declogue*: in verse twelve, the commandment is said to be *holy*, and *just*, and *good*; and in verse fourteen, the law is affirmed to be *spiritual*. We have been as concise as possible in these references, presuming upon the general acquaintance of our readers; more espe-

Christ. Observ. No. 117.

cially with this part of Scripture. The inference appears to be irresistible, that the moral law is that of which the apostle is uniformly speaking, and that, therefore, the works excluded from justifying are moral works, of whatever description or degree, perfect or imperfect.* That the argument in the Epistle to the Romans is not concerning Levitical performances, is confirmed, and luminously illustrated, by adverting to another epistle in which it is a principal argument: we mean the Epistle to the Hebrews. How different, at a glance, is the character of these two epistles!

With respect to the distinction between a mere historical and a real faith, and the necessary connection of good works with the latter, we are happy in the concurrence of the Bishop of Lincoln with ourselves, and with the evident sense of the Twelfth Article of our church, and of the Homily entitled "*A short Declaration of the true, lively, and Christian Faith*," against many of the sons of the church, and particularly the Archdeacon of Sarum, whose inexcusable error respecting the homily ought never to be forgotten, till it is acknowledged.

The three Articles on this subject are the eleventh, the twelfth, and the thirteenth, and we are contented with the plain words, without a single explanation. The homily more particularly relating to justification, is that entitled "*A Sermon of the Salvation of Mankind, by only Christ our Saviour, from Sin and Death everlasting*." This is referred to in the Eleventh Article, under the title of the Homily of Justification. To be as sparing as we can in our quotations, we read "justification is not the office of man, but of God; for man

* See this subject most ably and satisfactorily discussed in a sermon of Mr. Gisborne's, on "Justification not attainable by Acts of Morality," in a volume, entitled "Sermons principally designed to illustrate and enforce Christian Morality," reviewed by us in our vol. for 1809.

cannot make himself righteous by his own works, *neither in part nor in the whole,*" &c.—"The true understanding of this doctrine, We be justified freely by faith without works, or that we be justified by faith in Christ only, is not, that this our own act, to believe in Christ, or this our faith in Christ which is within us, doth justify us, and deserve our justification unto us (for that were to count ourselves justified by some act or virtue that is within ourselves), but, that although we hear God's word, and believe it, although we have faith," &c. "yet we must renounce the merit of all our said virtues," &c. &c., "trust only in God's mercy, and that sacrifice which our High Priest," &c.

"Chapter the Fourth. Of universal Redemption, Election, and Reprobation."—We are sorry, that in the first of these articles there should be any disagreement among members of the church of England. Here this church is undoubtedly opposed to the doctrine of Calvin, as Mr. Overton and others have pointed out. Concerning election, the Bishop has taken his ground on the merely corporate application of the term, as most popularly taught by Dr. Taylor; for a view, and we think refutation, of whose scheme, the reader is referred to a course of papers in our volume for 1807. Our hearts really sickened at the prospect of a hundred and more pages on the subjects of this chapter; and, like a traveller condemned to pass a desert of the same number of miles, with a dry, withering, east-wind in his face, and no verdure to refresh his eye, we sunk at the thought of labouring through pages of polemics, enlivened by nothing of a practical, or even of a conciliatory, tendency, and with no direction but that of a guide whom, we think, we have reason to mistrust. In truth, the subjects here discussed are not to be confided to any mere partizan. The views of the person fit for the employment should be deeply laid, and well matured; they

should be large and liberal. Such a person should, above all, so arrange his argument, as to put his reader in the capacity of an independent judge. Scripture is so untractable to human systems, that, on many important points, it will appear to favour and oppose two adverse hypotheses; and he alone is likely to arrive at the truth, who is humbly sensible of this fact, and is content to know but in part, that is, as far as is revealed. On the darker subjects of revelation, he will not hastily say, These propositions are inconsistent, and, this is a necessary consequence of that; but he will inquire, Is it written, and what is its plain meaning? The Bishop of Lincoln has said, p. 226, that "the very idea of a covenant is inconsistent with the Calvinistic system." Is the Right Reverend writer ignorant of the work entitled "The Economy of the Covenants," by that amiable, holy, and candid Calvinist, Witsius? How widely must these two writers differ in their notion of the meaning of the word covenant! But are two or three sentences sufficient to determine, I am right and you are wrong? Bishop Tomline acknowledges the *irreconcilableness*, to his comprehension, of the free agency of man with the prescience of God, p. 249: but he holds them both, because he sees "in them no contradiction to each other," p. 250. No contradiction, when irreconcilable!—But let us read his assertion, p. 252: "I reject the Calvinistic doctrine of predestination, not because it is incomprehensible, but because I think it *irreconcilable* with the justice and goodness of God."—*Irreconcilable!* This is a very trite subject; and every reader or thinker knows the geography (if we may so speak) of the whole question at a glance. It is truly a terra incognita, with boundaries which, excepting the few traced by inspiration, we all ought to know that we can never know in this world. With respect to the Seven-

* See also the Westminster Catechism

teenth Article, which would, of course, be introduced, so much has been said, and by ourselves too, that we forbear entering into the argument any farther than to say, that the explanation which the Bishop has given will, we conceive, satisfy no party, perhaps not even an individual; that the operation of this explanation is perfectly neutralizing, and would, we firmly believe, go to expunge the whole article; that if the article be non-Calvinistic, it surely is not anti-Calvinistic; and that we heartily wish to abide ourselves, and that all others would abide, by the simple words of the article, without any comment whatever.

We quote with pleasure the following admission: "I am most ready to allow, that many Calvinists have been pious and excellent men; and I am fully satisfied that there are, in these days, zealous Christians of that persuasion, who would be among the first to deplore any evil which might befall our constitution in church or state." p. 284. We shall have a future occasion of alluding to this passage.

On chapter the Fifth, containing "quotations from the ancient fathers of the Christian church, in chronological order, for the purpose of proving that they maintained doctrines in direct opposition to the peculiar tenets of Calvinism," we shall satisfy ourselves with a few general reflections. We confess we have not leisure at present to follow the Right Reverend author through nearly seventy folio volumes (Pref. p. v.); although those who know how volumes of the fathers are generally edited, and the facilities of reference with which they are accompanied, will be less terrified than the generality at such an array. In the first place, then, we observe, that the author, of course, is the judge of what is in direct opposition to Calvinism; and from some of the quotations alleged we must say, that he is not a judge that satisfies us. For we have little doubt, that many of the pro-

positions adduced, would, without hesitation, be affirmed both by Calvin and his followers. Again, we contend that the testimonies of the fathers are to be applied to modern controversies with much caution and qualification. It is a very rational observation of Augustine somewhere, that the ancients improved in the accuracy of their creed, in the time and order in which different orthodox doctrines were attacked. The diversity of the adversaries and errors which the primitive Christians had to contend with, from those which have agitated modern times, render their testimony perhaps irrelevant. And it deserves peculiarly to be noticed, that, at the commencement of Christianity, and for some time after, the doctrine of fatalism was held and professed by the heathen philosophers, and by heretical Christians, (a doctrine which wilful injustice alone can impute to Calvinism); and that, in the zeal to oppose this doctrine, and particularly its injurious consequences, the freedom and power of the human mind were likely to be injudiciously asserted. The *anagorion* of the fathers, and their reasonings, may often be explained on this supposition. Upon the whole, had the extended collection of ecclesiastical quotations embraced both sides—that is, the entire of the subjects which they concern—it would, we think, have been a valuable present to the world. As it is, we have only to regret the necessity of adding the caution, "*audi alteram partem*," and to refer our readers to a collection of an opposite tendency, subjoined to the "*Corpus Confessionum Ecc. Ref.*," particularly the sixth article, "*De libero Arbitrio*," and in it more particularly the quotations from Tertullian, Cyprian, and Ambrose.

The next chapter of quotations, "for the purpose of proving that the earliest heretics maintained opinions greatly resembling the peculiar tenets of Calvinism," is, we

think, as unfortunate as any in the book. The expression "greatly resembling," at once exposes the fallacy and unfairness which might be expected. Who knows not, what a promptuary of sophistical reasoning is resemblance? In the first quotation from Irenæus, concerning the Valentinians, these heretics are said to "affirm that they themselves shall be entirely and completely saved, not by their conduct, but because they are spiritual by nature." Spiritual by nature! resembling a peculiar tenet of Calvinism, one of whose peculiar tenets is affirmed to be, and is, that all men are by nature, their present nature, corrupt! Again: "They say that some are by nature good, and some by nature bad," p. 514. An equal resemblance! and, indeed, as accurate a resemblance to our own church.—But it will be asserted, that by *nature* is here intended an absolute fatality, the very thing which we urged on the preceding chapter; and this, Calvinists, if they may be heard, steadily disclaim. We think that this popular mode of exciting odium against a party ought not to have been sanctioned by episcopal authority.

The following chapter consists of quotations from the works of Calvin. If this chapter had stood at the head of the work, and been used as a criterion to determine who are, and who are not, Calvinists, it would have answered an useful purpose, not only in saving much trouble both to writer and reader, but more importantly in relieving many respectable individuals from unmerited obloquy. We are little concerned with the peculiarities of Calvinism, except as we wish justice to be done to every sect, and every founder of a sect. And when the Bishop of Lincoln turns Calvin's expression, *horribile decretum*, respecting the doctrine of reprobation (a doctrine for which we certainly have no particular predilection), against him, we think it proper to suggest, that the word *horribile* pro-

perly signifies no more than, awful, or solemn. Certainly the doctrine of everlasting punishment would bear the application of the same epithet with nearly equal propriety. But we proceed in our notice of the note which contains the objection (p. 541), because it likewise contains the important admission, which we wish our readers to bear in mind: "And yet it must be acknowledged, that Calvin was a man of piety, and of considerable talent and attainment." It appears, from p. 569, that the Bishop of Lincoln adopts the machinery of Dr. Kipling respecting Calvinism. We must trust to our past labours and our indexes, on the one hand, and to professed answerers of the *Refutation* to come, on the other, for what we otherwise might have been tempted to add on this most hopeless and ungrateful subject*.

The last chapter, "containing a brief historical Account of what are now called Calvinistic Doctrines," is entitled to little of the praise of impartiality. The unqualified deference to the authority of Peter Heylin is to us a decisive proof to the point. It is remarkable, that an eminently learned predecessor of the author in the see of Lincoln, we mean Bishop Barlow, should have characterised the works of this historian as "Peter Heylin's angry, and (to our church and truth) *scandalous* writings." Remains, p. 181. This witness is true. A more bigoted, incompetent, secular, and half-papistical writer, we can hardly name in the list of historians. The conclusion which the Bishop of Lincoln draws, "Such were the origin and progress of what are now called Calvinistic opinions, from the days of the apostles to the æra of the Reformation,—from Simon Magus to the Reformer of Geneva,"

* We have the vanity to believe, that an answer by anticipation, to many parts of the Bishop's book, may be found in our review of Daubeny's *Vindiciæ Ecclesiæ Anglicanæ*, in our vol. for 1804. This Review may be had in a separate pamphlet, entitled "A candid Examination of Mr. Daubeny's *Vindiciæ*," &c. and printed for Hatchard.

p. 580, will not be read, even by any liberal non-Calvinist, without regret. In the short detail of English history referring to this point, the author has adopted the common story of Cranmer's declining the offered assistance of Calvin. We could never find any proof of this assertion, except what is afforded by the low authority of Peter Heylin, and his copyist, Jeremy Collier. But there is sufficient proof, from Cranmer's own letters, that he held the Reformer of Geneva, the successor of Simon Magus, in very high esteem. That "our Articles more nearly coincide with the Augsburg Confession, which is decidedly anti-Calvinistic, than with any other public declaration of faith" (p. 581), is, in our opinion, so far from being an accurate statement, that it appears to us to agree as completely with almost any other of the Protestant public confessions. They were published together, and even article by article on the same subject, without excepting the professedly Calvinistic Confession of the Gallican Protestant church, for the express purpose of proving their harmony, and with that very title. And we must add, that if to the reformers of any foreign church particular deference was paid by the English in the formation of their creed, it was to the Helvetic. Although we do not go (as has been seen) to the full extent of Mr. Jesse's conclusion, in his useful work, entitled *Primitive Faith*, this point he seems to have fairly established. We object likewise to the talking of the anti-Calvinism of sentiments before any such a thing as Calvinism existed. The assertion, "our church is not Lutheran: it is not Calvinistic: it is not Arminian: it is Scriptural:" &c. with which the work concludes, has been re-echoed, ever since its first appearance, in one of his Lordship's charges, as conveying a new, as well as flattering, view of the Established Church in this empire. It always appeared to us to have more of sound than meaning.

We cannot imagine it possible, that any church or sect should not say the same thing concerning itself; and we have no doubt that Calvin, and the Institutes themselves, if they could speak, were they reproached with any human origin, would indignantly disclaim the charge, and affirm, that they were not Lutheran, not Calvinistic, not Arminian, but Scriptural; and this, with the greater reason, as Calvinism was not then founded, nor Arminianism till about a century after.

Had the present work, in the substance of it, adhered more tenaciously to what the title-page proposed, and refuted what is purely and properly Calvinism alone, we should not have felt ourselves materially concerned; since it is well known, that, in this controversy, we have sustained the character, and endured most of the hardships, of being mediators; and have the same ground of complaint as the poet,

"While Tories call'd him Whig, and Whigs a Tory."

But the object of the writer, as he proceeds, has grown so diversiform, that the doubts which we at first felt respecting the success of what was announced, a *Refutation*, were frequently dissipated; and we were often pleased to accompany his lordship in his triumphs over Pharisaism, Antinomianism, and Libertinism. Although a work, which brings together many passages of Scripture on one subject, whatever the object may be, and in spite of that object, if it be wrong, will acquire a spiritual savour,—a fact strikingly illustrated by the writings of Dr. Taylor of Norwich—we do not mean to make this deduction from the merits of many passages occurring in the *Refutation*, which assert doctrines, and breathe a spirit, eminently Christian. But it is a sacrifice, to the performance of which we wish we were not called, to say, that these are the few stars which enlighten the clear part of the sky in a cloudy night, and that the predominant cha-

racter of the work is of a different description. Some parts of the reasoning we have examined. There is a fallacy very common to superior talents; and that is, to imagine that they can be transferred at pleasure from subjects on which they have been long exercised, and with the more success on account of the paucity of their number, to any other, however new to them, of however different character. This may perhaps account for the sanguine expectations often discovered in such persons, of settling questions, which others, more experienced in that department, are disposed to resign as interminable. Hence, likewise, an alert air of self-complacency in the progress of such discussions, and an apparent confidence of being able to give the world information of considerable importance, and such as it had in vain sought for before. Hence, further, those flexibilities of reasoning, which, with all our propensity, and almost determination, to make an author consistent with himself, betray him into repeated self-contradictions, and make his arguments, like troops, possibly very good, and commanded by a very good general, but, under the disadvantage of a nocturnal fight, fall foul of each other. We do not say that these characters are drawn with the strongest lines on the work which we have been reviewing, but we were certainly at times reminded of them. These, however, are not what we consider the most prominent defects of the *Refutation*. It is evident, that it is the principal object of the writer to bring under condemnation, and odium likewise, that whole body who, in whatever sense, whether they are so or not, whether they avow it or disavow it, are called Calvinists. And although we are perfectly ready to admit, that the language of the Bishop of Lincoln is much more decorous, and much more really candid, than that of some others who have signalized themselves in the same warfare, yet we think it must be owned, by every

impartial reader, that the reflections made on these characters are expressive of strong, although chastised, asperity. The general complexion of the work likewise impresses on us the suspicion, that it is not Calvinism as Calvinism, nor Calvinists as Calvinists, that are the only or the chief objects of attack. Be this, however, as it may, it is enough for us, that the author has made those free admissions, which have been noticed, of the piety, not only of many Calvinists, but even of Calvin himself. It appears, then, that the strictest Calvinism is not inconsistent with piety. We forbear to put the string of questions which now suggest themselves: but we cordially wish and pray, that when the Bishop of Lincoln again undertakes the labour of the pen, he will employ that sacred and powerful instrument, not to transfix the characters, and impede the success, of men whose chief labour it is to bring the souls of their fellow sinners to repentance, faith, holiness, and heaven; but to confound and, if possible, convert those very persons, who, many of them we confess with far more sinister views, will give the whole energy of their assent, consent, and acclamations to the *Refutation*, and will exert all their powers to carry its worst tendencies into execution. We fear the effect of the Bishop's work, particularly on the minds and professional exertions of that class of the younger clergy, who have entered into holy orders from secular motives alone, and who, finding in Christianity nothing properly to interest them, will find what they want, a subject, and, what is more, a subject suitable to the prejudices and antipathies, not only of themselves, but of the generality likewise, in violent philippics against Calvinism and Calvinists.

Something of this kind, we understand, was displayed on a late celebrated occasion. Although there was nothing very congenial in angry polemics, except by way of contrast,

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with the festivities compressed into the few days which gave a royal chancellor to one of our universities, it was thought expedient by, at least, two reverend gentlemen to vary and assist the entertainment by the exhibition of a kind of *auto da fé* of the Calvinists; and if it were the intention of the appointed preachers to stimulate the heretics to a recantation, and thus preserve them from their fate, it was certainly not in a way of conciliation. But whatever were the state and feelings of those unhappy men, we really consider them as an object of envy, compared with those of their triumphant and merciless accusers; and hardly a more sensible mortification could have been inflicted upon us, than, with the Right Reverend author of the *Refutation*, to be condemned, in such an assembly, to hear our own panegyric from such mouths, and for such a service.*

We shall just observe, that we have this evidence of not being deceived in our estimate of the unfairness of the present publication, that we can at once perceive the fairness of another prelate of the same views, and writing on the same subject; we mean Bishop Burnet, in his *Exposition of the XVIIth Article*.

We conclude with an extract, which appears to us peculiarly pertinent and impressive, from the author of a *Collection of Prayers*, known and approved by all, the Rev. Benjamin Jenks. In the small volume which has been quoted by us already, on "Submission to the Righteousness of God," in the address to the reader, pp. xii. xiii., ed. 1803, that holy man writes—

"I must confess, that when I first set out for a preacher, I did appear (after the then mode of a prevailing party) a stickler for Pelagius: and

* We trust that one, if not both the sermons delivered on this occasion, will be published, with a preface and notes by Dr. Parr, if not better employed.

what I wanted in skill, I made up in bitter zeal against all that asserted and advanced the faith, which then I was for running down, and that, not only as empty of truth, but full of absurdity. And though I saw Scriptures, and articles, and homilies, all standing in my way; yet, being newly come from the fountain of learning, and observing which way the stream ran there, and under what extreme odium was every thing that appeared Calvinistical, (though never so much the express doctrine of the Church of England); and knowing what great names I then had to credit and strengthen my cause; and proud also of some arguments, wherewith I thought myself able to defend it: thus I drove on for a while, in my new province, till it pleased the gracious God, (who knew what need I had to be humbled), in the midst of perfect health, and all the favour of men, and prosperity of the world, to throw me down under great and sore troubles of mind, and doubting of my state, and dread of his wrath: where for a long time I lay, refusing to be comforted; yet all that time, not intermitting the work of my place, but was rather more concerned and sedulous in it, and (I thought) more assisted and fitted for it, than ever before. And in that school of sharp discipline did I learn of my heavenly teacher the doctrine of faith, which ever since I have made conscience to maintain with all my strength. And as I dare not (upon any temptation whatsoever) offer to oppose it myself; so it touches me in the most sensible part, to hear any contempt signified against it by others; for there I take the old man to be up, *se defendendo*, and I cannot but look upon the Pelagian sentiment (in the point I oppose) as the very dictate of corrupt nature, and every unconverted man more or less to be leavened with it."

RELIGIOUS INTELLIGENCE.

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(Continued from p. 528)

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"The history of the exertions and success of that Society, and a deep conviction of the importance of such an institution in this country, prompted numbers of the pious and benevolent of various religious denominations in the city of Philadelphia; so that, within the last year, a Bible Society has been established in that city, for the purpose of procuring cheap editions of the Bible, and of the New Testament separately, and of distributing them *gratis* among the poorer classes of the people.

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It is impossible to read these extracts, and to consider at the same time the hostile position in which Great Britain and America unhappily stood for a long time to each other, as well as the jarring and discordant temper of the two Governments at the present moment, without sighing for the wider prevalence of those benign principles and feelings which have given birth to such an affecting co-operation in the great work of enlightening the world. Who can tell what effect the formation of

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We are also told, by the Massachusetts Bible Society, that they look "to the British and Foreign Bible Society as the Parent Institution, and are particularly interested in its magnificent exertions" p. 64.

The New York Bible Society speaks of itself as "an Auxiliary to the Parent Association" in Great Britain, "that unrivalled institution, which contemplates the universal diffusion of the Holy Scriptures, until there shall be no speech nor language where their voice is not heard." p. 85.

It is impossible to read these extracts, and to consider at the same time the hostile position in which Great Britain and America unhappily stood for a long time to each other, as well as the jarring and discordant temper of the two Governments at the present moment, without sighing for the wider prevalence of those benign principles and feelings which have given birth to such an affecting co-operation in the great work of enlightening the world. Who can tell what effect the formation of

these very societies in America may have had in abating the violence of national animosity, and calming the angry passions of men; and that, dark and lowering as is the political sky in this quarter, it may not have been prevented from bursting in showers of blood by the silent but powerful influence of such associations?

Before we quit the Western Continent, we must advert to the Reports of some of the American societies. The Committee of the Philadelphia Bible Society report, that,

"Since the last meeting of the Society there have been distributed 1514 English Bibles, 387 English New Testaments, 54 German Bibles, 196 German New Testaments, 45 French New Testaments, 1 Welsh Bible, and 1 Gaelic Bible

"Fifty English Bibles, and fifty English New Testaments, were taken out to the Island of St. Croix by Mr. Francis Markoe, one of the managers. These he distributed partly in person; and on leaving the island, committed the remainder to the Minister of the Episcopal church, to the Society of the Unitas Fratrum, and to some other friends, who were kind enough to co-operate with this society in carrying the light of the Scriptures into the abodes of darkness. The attention which the society had paid to the necessities of these islanders, excited strong emotions of surprise and gratitude among them, and called forth a spirit of liberality in favour of our institution. General Harcourt, Lieutenant-Governor of the island, became a member of this society, by a life subscription of fifty dollars; Dr. Edward Stephens, by a life subscription of fifty dollars; Mr. Peter Markoe, by a life subscription of fifty dollars; Mr. Isaac Du Bois, Collector of the Customs, by a life subscription of sixty-four dollars; Mr. John Brown, by a donation of six dollars, and the usual annual subscription of two dollars. There is reason to hope that the Bibles sent to this island will materially assist the exertions of those who are there labouring to diffuse the Gospel of the Lord our Saviour."

The managers of the New York Bible Society state, that "they have discovered, by the inquiries which they have instituted, that great numbers in the city, and in the frontier settlements, are destitute of Bibles."

"These wants have been in part relieved by the distribution of near two thousand copies of the sacred volume. The Managers have not, however, confined the bounty of the Society within the limits of the state of New York. They have cast it upon the ocean, by donations of Bibles to mariners. They have extended it to the western limits of this continent, by sending Bi-

bles to a settlement forming at the mouth of Columbia River; and to the East Indies, by a donation of a thousand dollars, to aid in the translation of the Bible into the several languages of Asia."

(To be continued.)

MISSION SOCIETY TO AFRICA AND THE EAST.

(Continued from p. 530.)

The Committee next advert to New Zealand. The settlers, Wm. Hall and his wife, and John King, intended for this place, arrived with the Rev. Samuel Marsden at Port Jackson, on the 27th of February, 1810.

Mr. Marsden, in a letter dated May 3, 1810, informs the society:

"On our arrival at Port Jackson, I found the merchants here had formed a determination to make a settlement at New Zealand, in order to procure hemp, &c. which that island produces. The people were appointed, who were to form the settlement; and every other necessary preparation made, and the ship ready to sail under the sanction of the government: when, at the moment, a vessel arrived from New Zealand, bringing information that a ship called the Boyd, which had sailed from Port Jackson for timber to carry to India, had been burnt by the natives, and the ship's crew murdered, with the exception of eight persons. This was very alarming news; and deterred, for the present, the merchants from their intention of forming a settlement on New Zealand.

"Duaterra is much distressed for what has happened at New Zealand. I believe it will be found that we have treated the New Zealanders with the greatest injustice. It is much to be lamented that Englishmen should be such savages as they often are, when among poor heathens, whom they imagine they have in their power.

"No doubt but various reports will be spread in England against the New Zealanders—but it should be remembered, that they have none to tell their story, or to represent the injuries which they have suffered from European cruelty.

"In consequence of what has taken place, your settlers, William Hall, his wife, and John King, will remain here at present. Duaterra is very much attached to the missionaries—he promises to go over to New Zealand and see what state his country is in, and to return again for them to Port Jackson; and to bring six of his own people with him to live with me, to learn our trades. It will be of great service to the missionaries to remain here for some time, as they will acquire much knowledge which may be of use to them hereafter. As the missionaries will be very little expense, if any, to the society while they re-

main at this place, it will be better for them to continue where they are, till a good understanding is established again between us and the New Zealanders. In the mean time they will find no difficulty in labouring for their support in this settlement. They will also benefit this colony by their Christian lives and conversation while they remain, though not actually engaged in the work of the mission.

"I believe that the heathen nations around us will be enlightened from this colony, and *the glory of the Lord* will shine upon those, who are now *sitting in darkness and in the shadow of death*."

In a subsequent letter, Mr. Marsden resumes the subject.

"This morning a person called upon me, who had just returned from New Zealand, in a vessel called the *Brothers*, belonging to this port. The New Zealanders behaved to them in the kindest manner, and supplied the vessel with every necessary in their power. They gave them a bag of potatoes for a single nail, and afforded them every assistance. Ten of the sailors belonging to the *Brothers* took one of the boats and went on shore—and began to destroy the growing crop of potatoes. The natives remonstrated with them, when the sailors murdered one of the native men in the most barbarous manner, and behaved with the greatest cruelty to many of the others. Notwithstanding this act of wanton cruelty, the natives did no injury to the vessel or any of the sailors; but were satisfied with the captain assuring them, that he would complain to our Governor, and have them punished.

"I believe the loss of the *Boyd*, and the murder of her crew, were in retaliation for acts of cruelty and fraud, which had previously been committed by some Europeans. The acts of fraud and cruelty committed at New Zealand by Europeans are undoubtedly very great.*

"I do not think it prudent for the Missionaries to proceed at present. Duaterra is making great progress both in knowledge and agriculture—he works every day at one kind of labour or another, and will now do as much work in a given time, as most men in the colony, and as well. I intend that he shall get a perfect knowledge of the culture and management of flax, as well as of different grain, vegetables, and pulse. He assures me, that, on his return to New Zealand, he will begin to cultivate his lands as we do, and will send over some

of his people for instruction, to live with me. He is very anxious for Mr. King to go with him, *to make a Sunday*, and to instruct his people—I believe something will be done for these poor heathens, as soon as the vices of our own people will allow it.

"I have three New Zealanders now living with me, two of whom are sons of chiefs. One of them was at New Zealand when the affair of the *Boyd* took place. The captain of the *Boyd*, according to this man's statement, took four New Zealanders from Port Jackson; one of whom was the son of a chief of that part of the island to which the *Boyd* went for spars. He states, that the captain flogged all the four New Zealanders, on the passage from Port Jackson. When they arrived, the son of the chief complained to his father of the cruelties that had been exercised on him and his companions. The old chief, and one of his sons, named Tippihoohee, determined immediately on revenging the injuries that had been done to his son and subjects, by taking the ship and murdering all the crew: which they effected.

"Our friend Tippihoohee was no way concerned in this business, from the best accounts we can obtain. The *Boyd* did not put in at any part of his dominions. He happened to arrive with a cargo of fish, (which he owed to the chief of that part where the *Boyd* was taken) just at the time that the business had taken place. Five men had run up into the rigging, to save themselves. Tippihoohee called them down, and told them to come into his canoe and he would save them: the sailors got into his canoe: Tippihoohee carried them immediately on shore, but was followed by the enraged party, overpowered, and all the men murdered. Tippihoohee did all he could to save our countrymen; but was afterwards shot through the neck, and many of his subjects killed by parties landed from the whalers, and the whole of his island on which his houses stood destroyed. He is since dead. His son, who was in England at the time I was in London, died from disease nine days previous to the arrival of the *Boyd*.

"It is generally believed here, that the whole that has happened to the *Boyd* has been owing to the conduct of the Europeans themselves. I have conversed with many who have been at New Zealand, some before and some since the affair of the *Boyd*; but they all concur in one opinion, that we were the aggressors. I am still persuaded that Divine Goodness has some gracious intentions towards this noble race of human beings.

"I have sown two acres of flax, which are now growing: as soon as this is ready,

* Is not this a subject for the criminal judicature of the country? Ought not the Solicitor of the Admiralty to inquire into it?

it is my intention to set John King to teach the New Zealanders how to spin line and make rope, as this will apply to their immediate wants. Port Jackson will be the proper place to begin the instruction of these people, both in religion, morals, arts, and commerce. They are very attentive, sober, and willing to learn all they can. I shall be happy to have a school formed for them in this place, where they may be taught every thing that may be of use to them, in their present state : I mean the simple mechanics, agriculture, and the knowledge of the Scriptures.

“Nothing can be effectually done with the natives of the South Sea Islands, without the means of keeping up a constant communication with them from Port Jackson. The missionaries can neither be safe nor comfortable, without this. A communication cannot be maintained without a ship. One vessel, of about one hundred and fifty, or two hundred tons, would visit all the islands in these seas, be a protection to the missionaries, and bring such natives to and from Port Jackson, as may from time to time wish to go in her. The produce of the islands, brought to Port Jackson and sold, would pay all expenses. If I had the means within my own power, I would not hesitate one moment on this plan. It is what I have recommended for the last ten years. I wish some of the merchants in London would undertake to fit out a vessel for this service ; not on the account of any public society, but on their own private account. This would be doing more toward promoting the instruction of the natives in these seas, than can be otherwise effected by all the money which they may throw into any public purse. We will readily, in this colony, second any plan of this nature, so far as our exertions and means will extend. I can answer for myself and friends here to the amount of fifteen hundred pounds. The missionaries would then be safe in the islands. There would be something to call forth their industry, and that of the natives : viz. the collecting the natural productions of the islands, and sending them to market. They would be able to supply all their own wants, independently of the societies to which they belonged. The most friendly intercourse would be kept up between Port Jackson and all the natives of the different islands. The South Sea whalers would also be safe, when they wanted supplies from New Zealand.”

The missionaries Wilhelm and Klein continued under the care of Mr. Scott till the beginning of September, when they came to town, in order to acquire some

knowledge of the art of printing, and of the new system of education, preparatory to their sailing for the Rio Pongas.

These two missionaries have advanced considerably in the knowledge of the English and Arabic languages. It is the intention of the Committee to print Arabic tracts, and circulate them in Africa.

When they go, they will carry out with them a printing press, and a font of Roman letter.

Mr. Thomas Norton still continues to prosecute his studies, under the care of Mr. Scott. Another student, Mr. William Greenwood, has been received by the society, and placed in the seminary.

The Committee urge on the clergy a habitual regard to the subject of missions in their ministrations. They would not only assist the funds of the society, by this means, in the most easy and effectual manner ; but they would kindle, with the Divine blessing, a spirit of Christian sympathy and kind regard to the wants of the perishing heathen, which would have a most important influence on the spiritual interests of their own congregations.

While, therefore, they return their cordial thanks to those clergymen who have assisted the funds of the society by occasional collections at their churches, they cannot but feel under peculiar obligations to those who have annually called the attention of their congregations to the important subject of the propagation of the Gospel throughout the world. The amount of collections made on such annual occasions may sometimes appear small, compared with less frequent collections at some other places : but such annual collections are in the highest degree useful, not only in a pecuniary view, but as exciting in ministers, and communicating to their hearers, a warm interest in the conversion of the heathen world.

YEARLY MEETING OF THE QUAKERS.

The annual meeting of this body took place in May. The Epistle to the Friends in Great Britain, Ireland, and elsewhere, contains much wholesome counsel, which all classes of Christians may beneficially apply to themselves. In addressing the young, they observe : “It is a signal favour, that in various places there are continually fresh proofs of the prevalence of the love of Christ operating on the mind, and producing its genuine and blessed effect of conformity to his likeness. Humility, it is true, and self-denial, must form a part of this likeness ; but so doth, also, the real and fruitful love of God, and of our neighbour : and ‘if we have been planted

together in the likeness of his death, we shall also in the likeness of his resurrection.' Bend, therefore, we beseech you, early—bend in good earnest and cheerfully, under the forming hand of the Lord. 'The fear of the Lord is the beginning of wisdom,' yea, the foundation of true knowledge. There is danger in seeking knowledge independently of this; for so, as saith the apostle, 'knowledge puffeth up.' But this true knowledge is life eternal. 'This,' said our blessed Lord, 'is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' O, the favour, the honour, and the eternal blessed effect, of being taught of the Lord!"

Those who are advanced in life, they beseech to pause and ponder the path of their feet. "Is your salvation nearer now than when you believed?" "Fruits of increasing love to God are manifested in a variety of ways; and probably not in any one more clearly, or more acceptably to Him, than by tokens of regard for the plants of his hand, the youth of his church. It is remarkable, that when our Lord thrice put the question to his zealous disciple, Peter, 'Simon, son of Jonas, lovest thou me?' the only consequent injunction was, 'Feed my lambs—feed my sheep.' There are various ways, too, in which this may be effected: by precept, by sympathy, by assistance in their spiritual difficulties; but above all, by steady, uniform, circum-spect example. And this, dear friends, you know, cannot be afforded to them, unless you experience fresh supplies of spiritual strength to persevere yourselves in dedication, faithfulness, and the fear of the Lord"

"Many are the duties," they add, "incumbent on the followers of Christ, and all require the support of his presence for their due performance. 'Without me,' they are his own words, 'ye can do nothing.' We feel inclined at this time, ere we close the present salutation of our love, to remind you of that indispensable duty, the acknowledgment of our dependence on his power, by duly assembling at the season appointed for waiting on and worshipping God. Deficiencies, indeed, in this respect do not in the general appear to increase; and we are aware that we often renew our tender exhortation on this subject. Once more, dear friends, let the exhortation go forth. Consider the motives of deficiency, such of you as may be conscious of it. If, as the apostle has declared, the presenting of your bodies be a 'reasonable service,' we beseech you to examine into the cause that it is too often intermitted. Is it not, that, in a greater or lesser degree, you may still be 'conformed to this

world?' But recollect: this conformity will still prevent the Christian professor from being transformed by the renewing of the mind; and from proving (as who at the solemn approaching close will not rejoice to have proved?) 'what is the good, and acceptable, and perfect will of God?'"

We could not help smiling, amidst all this seriousness, to read the following sentence. "The sufferings, reported this year, amount in all to about 12,700*l*. Ecclesiastical demands form the bulk, and military ones a considerable part." The payment of tithes, &c. they call *sufferings*. If so, they are sufferings self induced. For why do they buy property which they know to be subject to tithes? Since with their eyes open they have made the purchase, and have had an abatement of the price in consideration of these very tithes, if we did not know the power of prejudice, we should say it was hardly fair or honest to refuse, and even resist, the payment. The demand of tithes, under such circumstances, is as much the demand of a debt justly due, as a baker's or a butcher's bill would be.

JAMAICA.

We have had frequent occasion to advert to the persecuting spirit which animates the legislature of this island. A fresh instance was given of it in their last session. Our readers have doubtless heard much of the disputes existing in this island, between the Governor and the Assembly. They may not know, however, that these had their origin in an instruction of his Majesty in Council to the Governor, to pass no law which should affect religion, without a clause suspending its operation until his Majesty's pleasure should be known. The Assembly were resolved to submit to no such restriction; and they refused to proceed to the granting of supplies, or to any other public business, until the Governor had assented to a bill, restraining the liberty of religious worship, without any such clause as had been prescribed by his Majesty.

It still remains for the Governor to explain how it was, that, in the face of a distinct command from his Majesty, he should have given his assent to such an act.

The act was passed in last November, and is entitled, "An act to prevent preaching and teaching by persons not duly qualified, and to restrain meetings of a dangerous nature, on pretence of attending such preaching and teaching."

We will give the substance of it.

"Whereas it is expedient that some precaution should be taken in permitting persons to preach the Gospel to assemblies of people of colour and negroes; for the purpose of excluding from the exercise of such

sacred functions all ignorant and ill-designing persons, who, under the pretence of preaching the Gospel, *may* disseminate principles subversive of the peace and good order of society.”*

I. It is hereby enacted, That from and after the passing of this act no person shall preach or teach in or to any meeting or assembly of persons of colour or negroes, unless he shall first qualify himself for that purpose in the supreme court, by taking the oaths of allegiance and supremacy, and by making and subscribing the declaration against popery, &c. and be registered accordingly

II. That no person shall be admitted to take the said oaths, &c. for the above purpose, *who shall not appear to the judges of the said court to be a fit and proper person to perform the office of preacher or teacher at a meeting or assembly of persons of colour or negroes* †

III. That no assembly of persons of colour or negroes, for the purpose of preaching or teaching, shall be holden in any house, or at any place within the said island, but such only as shall be notified to the supreme court, as intended to be used and resorted to for that purpose, and registered accordingly.

IV. That every person intending to make application to qualify as aforesaid, shall give notice of such intention in the newspapers of the island, for four successive weeks previous to the meeting of the court; and also that every person intending to give to the supreme court a notification of a house or place meant to be used for preaching and teaching, shall give a like notice of such intention.

V. That if any person shall be found preaching or teaching in any meeting or assembly composed wholly or chiefly of persons of colour or negroes, without being qualified, as aforesaid, or if any person so qualified shall be found preaching or teaching in any house or at any place not so notified, &c. such person being of free condition, shall, upon being convicted before two or more justices of the peace of the parish where the offence shall have been committed, forfeit for the first offence the sum of fifty pounds, to be levied by warrant of distress; and if the party convicted should be a stranger, or itinerant person, or shall not have sufficient chattels within the said parish, it shall and may be lawful for the magistrates to enforce payment, by

committing the offender to the common gaol, there to remain for three months, without bail or mainprize, unless he shall sooner pay the said fifty pounds; and if such person, so convicted, shall at any time again commit the like offence, and be thereof convicted, such offender shall, for every such subsequent offence, incur the penalty of one hundred pounds, to be levied as aforesaid; and on default of sufficient goods, it shall be lawful to commit the party to the common gaol, there to remain without bail or mainprize, for the space of six months, unless he shall sooner pay the penalty.

VI. That no assembly of persons of colour or negroes, for the purpose of preaching or teaching, shall be holden before sunrise, or after sun-set,* under the penalty of fifty pounds on every preacher or teacher who shall be present at such meeting, and of ten pounds on every other person whomsoever, attending such meeting, to be levied on conviction before two or more magistrates, by warrant of distress; and if there shall not be goods sufficient, then it shall be lawful to commit the offenders to the common gaol, there to remain without bail or mainprize, if a preacher or teacher, for the space of three months, and if a person attending, for the space of one month, unless the said penalty shall be sooner paid.

VII. That the doors of every house or place used for preaching or teaching shall be open during such preaching and teaching, and all magistrates, and other persons whomsoever, shall have free ingress and egress; and if any obstruction shall be given to them, or if such preaching shall take place before sun-rise or after sun-set; on the same being proved before two magistrates, the certificate granted in respect of such house shall be null and void, and every assembly held in such place, after such proof, shall be unlawful, and the preacher or teacher, or persons attending, shall incur the same penalties as if no certificate had been granted.

VIII. That if, on complaint made to the supreme court, and after hearing the parties, and examination of witnesses on oath, on both sides, it shall appear that any person so qualified as aforesaid is a person not fit or proper to perform the functions of a preacher or teacher in such assemblies, or that such person has misconducted himself, or has attempted to disseminate principles subversive of good order, then it

* It is not alleged that any evil actually exists requiring such a remedy as the present.

† The obvious effect of this clause will be, that no one will be admitted to qualify.

* This, which may seem a harmless regulation, does in fact exclude all the slaves from the benefit of religious instruction, except on Sundays; as they are always at work between sun-rise and sun-set.

shall be lawful for the judges of the said court to declare the qualification of such teacher to be from that time null and void : or if it shall be made appear to such court that any house, registered as aforesaid, is improper for such assembly, or has been used for the purpose of teaching principles subversive of good order, it shall be lawful to declare such registry to be null and void.

IX. That in all cases where the supreme court shall refuse to admit any person to qualify himself for preaching or teaching, or shall refuse to register any house for such meeting, or shall declare null and void any such qualification, or any such registry, it shall be lawful for the party grieved to appeal to the governor and council, who, upon hearing the parties and examination of witnesses on both sides upon oath, in a summary way, shall make such order therein as to them shall seem proper, which order shall be final.

X. That on hearing such appeal, the governor and council shall make such order in respect of costs as to them shall seem meet : provided, that in all cases where the decision of the supreme court shall be affirmed, the party who appealed shall pay to the respondent all his costs.

XI. That every person who shall attend a meeting for preaching or teaching, in any house not registered, or shall be present at any meeting, whether in a house so registered or otherwise, where a person not qualified shall preach or teach, every such

person, if of free condition, shall, on being convicted of the said offence before two or more magistrates or justices of the peace, forfeit for the first offence the sum of five pounds, to be levied by warrant of distress ; or if there be not sufficient goods, be committed to the common gaol, there to remain, without bail or mainprize, for two months, unless the fine shall be sooner paid : and for every subsequent offence, the offender shall forfeit the sum of ten pounds, to be levied as aforesaid, or shall be committed to the common gaol, there to remain for six months, unless the fine shall be sooner paid : And if such offender shall be a slave, he or she shall, on conviction before any one or more justice or justices of the peace, be sentenced to receive a *public flogging not exceeding thirty-nine lashes* ; and, for every subsequent offence, shall be committed to hard labour in any workhouse for any space not exceeding three months, and may also be punished with a public flogging not exceeding thirty-nine lashes.

XII. This act is to continue in force from the 31st of December 1810, until the 31st of December 1811, and no longer.*

* Even this circumstance, which seems a trivial one, is most artfully contrived to elude the effects of the King's disallowance of the law. For by the time the disallowance is notified, the law will have expired, and a fresh law will have been enacted.

VIEW OF PUBLIC AFFAIRS.

FOREIGN INTELLIGENCE.

THE field of politics has of late been unusually barren of incidents. The army of Lord Wellington, which has received considerable reinforcements, has been again drawn to the northward. His lordship's headquarters were fixed, by the last accounts, dated 31st August, at Fuente Guinaldo, not far from Ciudad Rodrigo, which place he had completely blockaded, with a view, it is said, to induce Marmont to attempt its relief. The French at the same time were in force at Coria, which lies between Alcantara and Placentia. This movement of Lord Wellington is supposed to have had it in view to favour the efforts of the Spaniards in Galicia and the Asturias, in which quarter they are said to have collected a considerable force. The communication between the British army and Corunna is now open.

On the eastern side of the Peninsula, the fall of Figueras has set at liberty a consi-

derable French force, which will doubtless be actively employed in pursuing the advantages that have been obtained in that quarter. The garrison made a desperate resistance, and it was not till their provisions had been wholly consumed that they thought of abandoning the fortress. They gallantly attempted to cut their way through the French lines ; but their design had been betrayed to the enemy, who were accordingly prepared to receive them. After a brave but ineffectual conflict, in which numbers were slaughtered, the remainder were forced to surrender prisoners of war.

A Spanish force under General Freyre, a part of the army of Blake, has sustained a defeat at Baeza (between Andujar and Ubeda), and has retreated on Murcia.

Bonaparte has of late been directing his attention to the sea-coast in our immediate vicinity. In the flotilla of Boulogne an unusual degree of activity has of late been observed ; and a large naval force, amount-

ing to about fifteen sail of the line, besides frigates, is now ready for sea in the Scheldt. The mouth of the Scheldt is well watched by a suitable British force.

The American Congress has been summoned to meet on the 4th November. The

newspapers of that country are filled with the most acrimonious remarks on Mr. Foster, our envoy, who could as yet have done nothing to call forth such violence. We mention it as indicating an unfavourable state of the public mind in that country.

GREAT BRITAIN.

THERE has been no variation, in the course of the present month, in the accounts of the King's health. We were happy to observe, however, that his Majesty's mind was at times sufficiently calm to engage in religious services; and that one of his chaplains frequently attended for the purpose of reading to him and praying with him.

Capt. Bouchier, of the Hawke sloop of war, attacked, near St. Marcou, a convoy of French vessels consisting of three armed brigs, two luggers, and a number of other vessels. He captured one of the brigs pierced for 16 guns, and three vessels laden with timber, and drove on shore another of the brigs, the two luggers, and 12 sail of other vessels: a brig and nine vessels escaped.

Two of our frigates, the Diana, Captain Ferris, and the Semiramis, Captain Richardson, entered the river Gironde on the 24th of August, where they succeeded so well in passing themselves for Frenchmen, that the Captain of the Port came on board to offer his assistance, and was detained. The effect of this manœuvre was, that, with only three men wounded, a French national brig of 16 guns and 136 men was burnt, and two others of smaller force, and five or six loaded vessels, were taken. The embarrassment of the French officers commanding in the Gironde, in communicating this affair to the Emperor, is rather amusing.

An affair of a still more gratifying kind has occurred at Boulogne, while Bonaparte himself was present as a spectator. The Naiad frigate, Captain Carteret, having under his orders three brigs and a cutter, was

attacked, on the 21st instant, by seven praams, each carrying twelve 24 pounders and 120 men, and 15 other vessels. The state of the tide prevented Captain Carteret from closing with them on that day. On the next day he so manœuvred as to get within pistol-shot of the flotilla. Our ships then opened their fire, which at once threw the enemy into inextricable confusion. The French Admiral's praam was nearly taken, but escaped under the batteries. Another praam, however, commanded by a Commodore of Division, was run on board by the Naiad, and taken, after a gallant resistance. More would have been taken, but for their proximity to formidable batteries, under which they were speedily driven. Bonaparte was seen rowing about in a barge during the action.

Our cruisers in the Mediterranean have, as usual, been actively employed. Off Naples, a convoy of 12 gun-boats, 15 merchantmen, and 36 large spars, was captured by two of our ships—the Thames, Captain Napier; and the Cephalus, Capt. Clifford—although defended by a tower on shore. The marines were landed, and the tower taken, with an officer and 80 men. The whole was effected, and the captured property brought away, in about two hours, with only three or four men wounded—Several other captures have been made of less importance.

The account given in our last number, of the capture of a French frigate by a British sloop of war, on the coast of America, is without foundation.

ANSWERS TO CORRESPONDENTS.

IN reviewing Dr. Bidlake's Bampton Lectures, in our last Number, we remarked (p. 512) that we had not before become acquainted with that gentleman, either as a writer of sermons or a writer of poems. A Correspondent has kindly pointed out to us a mistake in this statement, there being a review of a volume of Sermons by Dr. (then Mr.) Bidlake, in our volume for 1809, p. 390. How to account for this oversight we know not, unless we have recourse to that most humiliating but satisfactory solution of the difficulty—the failure of memory, which is incident to age.

We are obliged to C. for his remarks.

T. L.; ANGELA; and A DISSENTING MINISTER, will find a place.

JOHN W., and B., are under consideration.

ERRATA.

*In the last Number, p. 487, col. 2, l. 9, for claims, read derives.
p. 489, col. 2, l. 30, for hears read he was.*